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KEY TO
INTRODUCTORY HEBREW GRAMMAR

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KEY

TO THE EXERCISES IN

THE LATE PROFESSOR A. B. DAVIDSON'S REVISED
INTRODUCTORY HEBREW GRAMMAR

WITH EXPLANATORY NOTES

BY

JOHN EDGAR McFADYEN

B.A.(OXON.), M.A., D.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY
TRINITY COLLEGE, GLASGOW

AUTHOR OF

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PREFACE.

OPINIONS differ widely with regard to the wisdom and expediency of publishing a Key. Students have their own reasons for welcoming such things, but the first instinct of teachers may well be to protest. They may be honestly afraid that their students will too readily succumb to the temptation to resort to this perilous aid, before they have exercised their own minds to the proper degree upon the often irksome task of translation. It was probably for this reason that the late Professor A. B. Davidson steadily resisted repeated requests to publish a Key to his popular *Hebrew Grammar*.

There is much, however, to be said on the other side. The interests of students in Universities and Theological Colleges are not the only interests to be considered. It is within my knowledge that there are men working in loneliness in many parts of the land—some painfully endeavouring to recapture whatever Hebrew they once knew, others facing the language for the first time with no teacher and no means of readily ascertaining whether the translations which they have so laboriously excogitated are accurate or faulty. To such men a Key, especially if it discussed and explained the difficulties encountered could hardly fail to be a boon.

But even College students may profit from the conscientious use of such a help. A friend to whom I showed the manuscript asked, "But how will you keep it from your students?" I replied that, so far from desiring to keep it from them, it would be my hope that they would diligently use it. One may be permitted to believe that a person who is old enough to learn Hebrew may be trusted to bring to his task some measure of conscience and of self-respect. It is obvious that he must begin by doing his own work as doggedly and honestly as if the Key were not in existence. He must make his own experiments and mistakes, for it is chiefly in this way that he learns where the difficulties lie, and what to look out for in grammatical form, syntax and idiom when he reads the literature itself. Then, having done his best, let him turn to the Key and carefully compare with it his own translation, resolutely declining to pass on until he clearly understands the differences, if there be any.

A bare translation, however, unaccompanied by explanations, would leave the student at many points unsatisfied. I have therefore appended to each Exercise a series of Notes that deal with the difficulties, explaining how the forms are arrived at, emphasizing—sometimes with deliberate reiteration—the principles on which they rest, and showing what is erroneous in forms which may appear plausible. With the Notes I have also interwoven copious illustrations, drawn from the Old Testament itself, of the various grammatical and syntactical phenomena as they emerge; so that any one who resolutely works his way through these and faithfully consults all the references to

the *Grammar* should, if he takes the trouble to extend his vocabulary, be at the end in a position not only to write tolerable Hebrew prose, but—what is of more importance—to read with comparative ease, and with a real appreciation of the subtler shades of meaning, practically all the prose and much of the poetry of the Old Testament.

The serious student should, however, in addition possess and work through Davidson's *Hebrew Syntax* (T. & T. Clark), which is an invaluable presentation of the main syntactical facts; and as his curiosity in connexion with the verb advances, he ought to supplement this with Driver's *Hebrew Tenses* (Clarendon Press, Oxford). The most satisfactory and illuminating discipline of all is to work thoroughly through some book of the Old Testament whose grammatical and syntactical usages have been carefully discussed by a competent Semitic scholar. Among such books may be warmly recommended Driver's *Notes on the Hebrew Text of the Books of Samuel* (Clarendon Press, Oxford), C. F. Burney's *Notes on the Hebrew Text of the Books of Kings* (Clarendon Press, Oxford), Spurrell's *Notes on the Hebrew Text of the Book of Genesis* (Clarendon Press, Oxford), and T. H. Robinson's *The Book of Amos, Hebrew Text* (S.P.C.K.). The beginner, especially if he has no tutor, would do well to go carefully through the Rev. Duncan Cameron's *First Hebrew Reader* (T. & T. Clark), which is a very helpful inductive study of the Hebrew text of the Book of Jonah. For fuller explanations of ordinary forms than are to be found in the shorter *Grammars*, and for adequate discussion of the rarer forms, Cowley's translation of Gesenius' *Hebrew Grammar, as edited and enlarged*

by the late E. Kautzsch (Clarendon Press, Oxford), will always be consulted with profit.

The judicious use of the Key by students will, it is hoped, leave the teacher of the Old Testament more free to devote himself to his proper task of initiating them into the meaning and range of that great literature, with its multitude of religious, historical, literary and critical problems. As things are, he is tempted, and almost obliged, to devote a disproportionate amount of effort to the purely linguistic aspect of his work, and to leave too little time for his larger task of interpreting the literature in a way which will quicken the minds of his students and react fruitfully upon the practical work of their later ministry, of which preaching constitutes so large a part. If, by the help of the Key, students can be brought to do most of the linguistic work for themselves, the teacher is to that extent relieved for other and more important tasks; and if he has any doubt of the fidelity of their work or the accuracy of their knowledge, he can put these to an occasional test by devising for translation supplementary sentences of his own.

The Notes should be gone over very carefully at least twice, as, in the nature of the case, some of the earlier illustrations found there can hardly be fully intelligible until the later sections are mastered. On a second reading, however, the whole should be luminous; and this will have the further advantage of furnishing the student with an opportunity of testing the accuracy of his knowledge of the Grammar as a whole. Whatever value the Key may possess will be doubled to the student who will take the

additional trouble of translating the Hebrew sections of it back into English and the English into Hebrew. On pages 137-145 are Indices, which will enable him to find with ease any Note he may desire to consult.

I desire to express my very deep sense of obligation to the Rev. Duncan Cameron, B.D., Director of Religious Instruction, Provincial Training College, Edinburgh, and Assistant to the Professor of Hebrew, Edinburgh University, for his great kindness in helping me with the proof-sheets. He has read them with extraordinary care, and out of his wide and intimate knowledge of the language and his large and successful experience in teaching, he has enriched the Notes at many points and in many ways with very valuable suggestions, most of which I have incorporated and all of which I herewith gratefully acknowledge.

JOHN E. MCFADYEN.

ROBIN HOOD'S BAY,
YORKSHIRE, *28th August 1924.*

PREFACE TO THE SECOND EDITION.

As a second edition of this Key has been called for within five years, it is plain that the study of Hebrew is neither dead nor dying; and the grateful letters I have received from many parts of the world convince me that the enterprise has been worth while.

I embrace the opportunity afforded by this second edition to improve the first. I have modified it at more than sixty points¹ on the basis partly of a careful re-examination, and partly of suggestions which I owe to the friendly vigilance of readers, and very especially of the Rev. Professor J. B. Allan, M.A., B.D., Ph.D., of Yorkshire United (Congregational) and Rawdon Baptist Colleges, to whom I express my cordial thanks.

To the books recommended on p. vii should now be added A. R. S. Kennedy's *The Book of Ruth, Hebrew Text* (S.P.C.K.).²

JOHN E. MCFADYEN.

TRINITY COLLEGE,
GLASGOW, 22nd October 1929.

¹ יְהוָה נִאֻם, inadvertently omitted after הָהֵם in sentence 9 of § 46 A., p. 120, cannot now be inserted at the proper place. The phrase means "the whispering, utterance, or oracle of Yahweh." נִאֻם is the cstr. of the pass. ptc. Qal of נִאֵם to utter a prophecy, which is never used in the pf. and only once in the impf. (with *waw* consec.), Jer. 23³¹. נִאֻם occurs only in the cstr., and is always written defectively.

² Add also G. R. Driver's *Problems of the Hebrew Verbal System* (T. & T. Clark).

REFERENCES AND ABBREVIATIONS.

- (a) Where the sign § appears alone, the reference is to the paragraph in the Grammar (Twenty-second Edition, *et seq.*) indicated by the number that follows.
- (b) The letters A and B (occasionally also C, and twice D) indicate the different sections set for translation within the same paragraph of the Grammar. They are used throughout the Key simply to facilitate reference in the Notes to earlier (or later) Notes where the same or similar phenomena are discussed.
- (c) *Syntax*, by itself, stands for A. B. Davidson's *Hebrew Syntax* (T. & T. Clark).
- (d) G.K. stands for Cowley's translation of *Gesenius-Kautzsch's Hebrew Grammar* (Clarendon Press, Oxford).
- (e) *BDB* stands for Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament* (Clarendon Press, Oxford).

KEY TO INTRODUCTORY HEBREW GRAMMAR.

§ 1.

A.

b y th,¹ d bh r, y r dh, y r kh, g n bh, z q n, y m t, t' m, m' t, 'ç h,
h h sh kh, q ç ph,² m gh n, m y m, r ç h, k n' n, 'th h, 'z n.

¹ The transliteration *byθ*, *dβr*, *yrð*, *yrχ*, etc., would be better, because less ambiguous, as *th* might, in certain circumstances, represent תה (e.g. *t'hôm* תהום *the deep*: for י=ô see § 2. 3 c); but the system adopted has the advantage of avoiding Greek letters.

² The next word (which should appear as כפּיּם and be transliterated k pp y m) may here be passed over, as it cannot be understood till we reach § 7. 4 (cf. § 43).

B.

ב, ב, ל, לם, מל, סט, שן, לך, גר, דג, קום, רץ, בף, צו, הם,
מס, מט, עץ, רע, אם, יין, נגן, מים, עופף, חמס, ציץ, תמס:

¹ So, rather than בה, for the reason given in the preceding note. But *bh*, if a vowel came between the *b* and the *h*, would have to be בה, as in בהן *bōhen*, thumb.

§ 2.

A.

mâ, mê or mî, mêmê or mêmî or mîmê or mîmî, lê or lî, lô
or lû, lên or lîn, lôn or lûn, shêrô or shîrô or shêrû or shîrû,
qômâ or qûmâ, lôlê or lûlê or lôlî or lûlî, shêrôth or shîrôth
or shêrûth or shîrûth, hênêq or hênîq or hînêq or hînîq,
hôshê'â or hûshê'â or hôshî'â or hûshî'â, şôşêm or şûşêm or

şôşîm or şûşîm, hôrêthê or hôrîthê or hôrêthî or hôrîthî or any one of these four forms with hû in the first syllable instead of hô, qôl or qûl, qôlôthênô or qôlôthînô or qôlôthênû or qôlôthînû or any one of these four forms with û in either or both of the first two syllables instead of ô, 'ôph or 'ûph, hôbhêshô or hôbhîshô or hôbhêshû or hôbhîshû or any one of these four forms with hû in the first syllable instead of hô, hêlêlê or hêlîlê or hêlêlî or hêlîlî or any one of these four forms with hî in the first syllable instead of hê, hôlêkhô or hôlîkhô or hôlêkhû or hôlîkhû or any one of these four forms with hû in the first syllable instead of hô, nâ.

All the alternative forms given above are theoretically possible, but in point of fact the actual forms are seldom more than two (*e.g.* mê, *the waters of*, § 17, and mî, *who?* § 13. 3, are real words) and usually only one, *e.g.* hêlîlî, *howl*, 2nd sing. fem. imperative. It would serve no good purpose, however, at this stage to indicate the forms in actual use and to rule out the others, as the reasons for this can only be understood as our knowledge of the language advances. Naturally the transliterated words in the rest of the Exercise, as printed in the Grammar, are real Hebrew words.

Note that the vowels in the above Exercise are all marked with the circumflex accent. This is because they are consonantally represented, and they are so represented because they are pure or naturally long vowels, and therefore unchangeable. To mark them with a horizontal stroke above (*e.g.* *ā*) instead of with a circumflex accent (*â*) would imply that they were merely tone-long vowels, in which case they would not have had consonantal representation.

B.

קום, קום, שיר, שירים, סוס, סוסותינו, קוץ, לî, לו, לו, מî,
 מישב, מות, הילול, חול, חילה, הוציא, ציף, ²מיקץ, טובי
 נרי, הושיבו, הוליכו, לולî, מינקותינו:

¹ This transliterates *mêshîbh* which, however, has been inadvertently retained from former editions (as no such word exists) and should be replaced either by *môshîbh* מושיב (Hiph. ptc. of ישב, § 39. 2) or by *mêshîbh* משיב (Hiph. ptc. of שוב, § 40. 3 a).

² This word, like that in Note 1, should really appear as *mêqîץ*, and be transliterated by מקיץ, as the first vowel is only tone-long (*Grammar*, p. 152, 2 (7), and § 40. 3 a).

§ 3.

A.

yādh, gēr, hēn, hōq, gam, 'al, sūm, 'im, 'aph, 'abhōdh, b'khā, dōbh, çar, çârâ, 'îr, 'ekhōl, h'zaq, 'asher, r'phōs, shōphēṭ, qûm, rāç, rûç, h'gham, wāw, d'bhar, 'meth.

The short vowels are left unmarked in transliteration; the naturally long vowels, which are consonantally represented, have the circumflex accent; the merely tone-long vowels are marked by a horizontal stroke above them. In one of the above words (גֵּר) a vowel that etymology shows to be naturally long (hence *ē*) would be almost inevitably mistaken for a tone-long vowel (*e*), the more so, as it has no consonantal representation (it is not גִּיר).¹ Again there is nothing to indicate that in צָרָה the first vowel is unchangeably long (*ā*, not *a*). These difficulties will be cleared up later (גֵּר in § 41. 1 a, and צָרָה in § 43. 2) and need not now detain us.

The *ō* in *shōphēṭ* (which is the regular form of the active participle) is unchangeably long. It is written sometimes with, and sometimes without, consonantal representation: cf. § 21. 3. It has to be remembered that the naturally long vowel, while it very frequently has consonantal representation, does not have it invariably or inevitably. When, therefore, the vocalic consonant is omitted, only a knowledge of forms, to be acquired later, enables us to decide whether the vowel in question is pure long or tone-long.

¹ This form only appears once—in 2 Chr. 2¹⁶.

B.

גַּם, בּוֹר, בּוֹשׁ, שׁוּב, שִׁיר, שׁוּר, שָׁם, חֶק, אִם, עַם, פֶּל, קוֹל,
עַם, הָר, רֶב, רוּץ, הָרָג, יָל, חִיק, מָשַׁל, מִשַּׁל, קוּמַל, שָׁלוּם,
יְרוּץ, קוּמַם, פָּעַל, אָסַף, הַחֲזִיק:

In the above transliterations the vowel with circumflex accent, as indicating an unchangeably long vowel, has been invariably represented by the appropriate vocalic consonant. In actual Hebrew usage, however, as has been said above, this is not invariable. But it is well for beginners to mark in this way the distinction between a pure or naturally long (and therefore unchangeable) vowel, and a tone-long vowel. The latter does not deserve or receive consonantal representation.

§ 4.

קום, קום, שִׁיר, שִׁירִים, סוֹם, סוֹסוֹתֵינוּ, קוֹץ, לֵי, לֹ, לֹ, לֹי, מִי,
 1 מִיִּשְׁיב, מוֹת, הִילֵל, חוֹל, חִילָה, הוֹצִיא, צִיָּה, 2 מִיקוֹץ, טוֹבִי,
 גִּירִי, הוֹשִׁיבוּ, הוֹלִיכוּ, לֹלִי, מִיִּנְקוֹתֵינוּ :

¹ See Note 1 of § 2 B. The actual word is מִשְׁיֵב (*mēshîbh*).

² See Note 2 of § 2 B. The actual word is מִקִּיץ (*mēqîṣ*).

§ 5.

A.

In the following transliterations vocal sh^ewa has been counted as a syllable.

ʿ-lô-hîm, h^o-lî, h^a-môr, ʾ-rî, mer-hāq, h^a-lā-hēn, nish-q^e-lû,
 m^e-çaph-ç^e-phîm, qam-nû, q^e-çîr, lā-ʾa-nā-shîm, hoq-t^e-lâ,¹
 hiq-ṭîl, yapht.

¹ The first vowel of הִקְטִילָה, as it is the vowel of a shut and unaccented syllable (the accented syllable here, as usually, is the *final* one), must be *short*, therefore *o*, not *ā*.

B.

קוֹטֵל, קָם, אָכַתְב, מָקוֹם, וְלוֹ, מִזְמוֹר, קָטַל, שָׁמַיִם, קוֹמוּ,
 לְמִינְהוּ, וּלְיָמִים, יָרַק, לִלְקֹט, מִמְלָכָה, לְשָׁלוֹם, שְׂמוֹנִים, שָׁנִי,
 מְקוֹמִי, יוֹרְשִׁים, נָלַחַם, וְשָׂרָאֵל, שָׁמוּ, נָעַר, חֲמוּרִים, לְאַסָּף,
 עֲמַלְנוּ :

Here, as in § 3, the vowel with the circumflex accent, being unchangeably long, has uniformly received consonantal representation.

The word וּלְיָמִים *ûl'yāmîm*, which seems to violate the rule that every Hebrew word or syllable must begin with a consonant, § 2. 3 *a*, is justified by the principle explained in § 15. 1 *c*, where it is shown that in certain circumstances the conjunction וְ (*and*) is pointed as וּ.

§ 6.

A.

לָבָבִי, מִדְּבָרִים, וְזָמִים, חֲדָשִׁים, כּוֹכָבִים, קָטָלוּ, קָטְלָתָם.
קָטְלָנוּ, ¹קָטְלָנוּ, סִפָּרִים, עֲנָבִים, צִדְקָתָנוּ, דְּבָרֶיהָ, גְּדוּלִים,
הַקִּימוֹתָם, ¹שָׁמַיִם, חֲכָמָה, אֲלָפִים, תְּשׁוּבָה, יָקִים :

¹ Notice, in connection with the words קָטְלָנוּ and שָׁמַיִם, why the *sh'wa* cannot stand as the vowel of the first syllable. The rule is *not* that the *sh'wa* is the proper vowel in the open syllable two places from the *end* of the word, but two places from the *tone*, § 6. 2 (c) i. In these words, however, it is indicated that the tone falls on the *penult*. The vowel of the first syllable is therefore in the *pre-tone*; and the rule—which it is of fundamental importance to observe carefully—applies, that the pretonic vowel, if open, is *long*, § 6. 2 b, and therefore in both cases $\bar{\tau}$, not τ .

§ 7.

י גַּם, כָּל, דָּם, בֶּן, אֵת, מוֹת, פֶּת, בַּת, כָּלָב, תִּכְתֵּב, כְּתִבְתָּ.
בָּנוּ, לָבַד, דָּבַר, ¹בִּלְכֻתָּהּ, מִשְׁפָּט, מִדְּבַר, בְּתוֹךְ, מַלְכִי, וּבִדְלָה,
כּוֹכָבִים, נִבְדָּתָם, תִּכְבְּדִי, ¹בְּסִפָּהּ, ¹חִלָּקָהּ, מִדְּבָרֶיכֶם, ²לְרֹדֶת,
יִרְבֵּי, ³יִבְדֶּה, גְּדוּלִים, וְתִגֵּל :

¹ See *Grammar*, p. 12, footnote 2.

² The accent in רֹדֶת is on the penult; hence the vowel of the first syllable, which is pre-tonic and open, is long. See Note 1 of Exercise 6 A.

³ Note that when, as here, final *kaph* with *sh'wa* (§ 3. 4 a) is not preceded by a vowel, it takes *daghesch lene*, just as ב would do (see preceding word יִרְבֵּי).

י ²מִבְקָשִׁים, חֲלוֹן, הַמִּים, ²וַיִּנְגְּפוּ, לַמֶּדֶת, דִּבַּר, מִדְּבַר, סִפְדִּי,
מִסְפֵּד, בְּכִסְפָּכֶם, שָׁבַת, מִבְּנֵי, צִפּוֹר, יִכְתֵּב, בְּקִצְרָכֶם, בָּדָם,
בוֹדֵד, וַתִּגְדֵּי, לְבִדּוֹ :

¹ The custom, however, is to omit the *daghesch forte* from the *q* in this and similar words, when written to a *sh'wa*, § 7. 5.

² The strict transliteration would be *way-yin-nā-ghé-phû*. It could

not be read as *way-yin-nogh-phû*, for the פ , if read as a *short* vowel (*o*), would imply that the syllable was *closed*, and this would necessitate the insertion of a *daghesh lene* in the ד at the beginning of the next syllable. As there is no *daghesh lene*, the *sh'wa* must be vocal: consequently ננ must not be read as a closed syllable (*nogh*), but as *nā-gh*.

§ 8.

בְּאֶמֶר, אֲבִדְתָּם, אָמַר, יִשְׁחַטוּ, חֹזֶק, שְׁלִיחַ, הַשְּׁלִיחַ, שְׁמִיעַ,
שְׁמִיעַ, רָגַע, יִהְיֶה, בְּרָד, שָׁרִים,¹ הַחֲזִיק, טַעֲמוֹ, בְּאֶמֶת, נֶאֱמַר,
לְחָלִי, לְאָרִי, בַּחֲמֹר, מִעֲמֹד, יַעֲמֹד,²

¹ Usually, however, ח (at the end of a syllable) takes the simple, silent *sh'wa* rather than the composite.

² Both *sh'was* in יַעֲמֹד are sounded—the first, obviously, as it is composite (=a), and the second no less obviously; for if it were silent, the ד would require a *daghesh* (דִּ), § 7. 2 b. But two sounded *sh'was* must not come together, § 6. 2 d; the first must be raised to a full vowel. Under a guttural, the full vowel will naturally be the one corresponding to the composite *sh'wa*, § 6. 2 (d) ii. In other words, ֿֿֿ here will be replaced by ֿֿֿ , and the result will be יַעֲמֹד.

§ 9.

q^crû'âw, 'al, lô', ûbhêthô, nôl'dhû,¹ yîṭabh, ṣ^cbhâ'ôth, bā'û,
bārā', b^crē'shith, 'er'ê² liqra'th,³ yishmā'ēl,⁴ mâthayim,⁵ sâ'ûnî,
sh^clômô,⁶ b^cyāmâw, tighlênâ,⁷ yaqnî'ûhû,⁶ millêthîw,⁸ kâṣûy,
shālêw, gôy, qaw, 'dhônāy,⁶ rāshîm,⁹ bo'shō,¹⁰ k'ēlāyôth, lûlê,
qônê.¹¹

¹ The absence of the *daghesh* from ד shows that the preceding *sh'wa* must be sounded, § 7. 2 b.

¹¹ This transliteration cannot be fully understood till we reach § 44, and the student need not perplex himself with it at this stage. Suffice it here to see that the ה is not a genuine letter of the root (which appears in the Dictionary as הֶהָ), but a mere vowel sign, here representing, as it occasionally does, a long *e* (*Grammar*, p. 12, footnote 1). For ֿֿֿ as a long vowel, see *Grammar*, p. 25, small print in middle of page. The ה, which came to be wrongly regarded as part of the root, should not be transliterated, as it is not consonantal.

Much could be said for the transliteration, adopted by some German scholars, of ך by *ä* (here 'er'*ä*). This would enable us to distinguish between ה ך (or ' ך) = *ä*, and ה .. (or ' ..) = *ê*, and so to avoid confusion. The form ה ך is not common. This form, and ה .. (see the last word of the Exercise) are chiefly found in verbs which have ה for their last letter, § 44. 1, and in nouns derived from them, § 45. 3.

³ The sh^ewa is silent, for a reason to be explained later, § 21. 2 (a) ii.

⁴ This proper name (Ishmael) is strictly a sentence of two words (יִשְׁמַע אֱלֹהִים = *God hears*) in which the א has obviously (§ 5. 5) consonantal value. But when treated as a single word, the last syllable begins with y, and the א, which has no longer consonantal value, may be omitted in transliteration.

⁵ The א here has no consonantal value, though it obviously has in the sing. of the word (אֲנִי) of which this is the dual (*Grammar*, p. 165, no. 200).

⁶ The first *o* in שְׁלֹמֶה, the *o* in אֲדָנִי, and the *u* under the א in יִקְנִיָּאֵהוּ are all, for satisfactory philological reasons, naturally long, though they do not happen to be here represented by the consonantal *waw* (שְׁלֹמֶה never seems to be so represented). Hence *ô* and *û* rather than *ō* and *ū*.

The second *o* in שְׁלֹמֶה is represented by ה. This is rare (*Grammar*, p. 12, footnote 1).

⁷ For ' ך = *ê* (or *ä*), see Note 2, esp. last paragraph: also *Grammar*, p. 25, small print in middle of page.

⁸ The א (though part of the root) has *here* no consonantal value. If it were treated consonantly (*millê'thîw*) we should have the anomaly of a long vowel in a closed unaccented syllable (the accent falls on the last syllable). The *çere*, which may seem strange accompanying the א, will be understood when we reach § 38. 1 (3) a.

⁹ See Note 5: also *Grammar*, p. 137, line 8.

¹⁰ The ך is *o*, not *ä*, as it is the vowel of the short unaccented syllable.

¹¹ Here, as in אֲרָאָה above, the ה should not be transliterated, as it has no consonantal value (see Note 2).

§ 11.

A.

1. The night and the day. 2. The man and the woman.
3. The great darkness. 4. The firmament is high. 5. The

silver is good. 6. The evening and the morning. 7. The darkness is great upon the waters.

The man is good. 8 טוב האישׁ:

The great day. 9 היום הגדול:

B.

1 היום: 2 הבקר: 3 הלילה: 4 האור טוב or טוב האור:
5 האור הטוב: 6 הרקיע הרם: 7 האישׁ² והאשה: 8 גדול
9 החשך or החשך גדול: 9 האישׁ הטוב: 10 יום גדול:
11 טוב⁴ ההרב or ההרב טוב: 12 העפר⁵ על-המים:

¹ At this early stage it might seem superfluous to insert the *methegh* (§ 10. 2 a), as a knowledge of the grammar is so much more important than a knowledge of the accents. But in reality it is well worth while to accustom ourselves, from the beginning, to insert this accent, at the points where it would appear in the printed text. For, besides helping us to appreciate the rhythm of the language, it compels us to ask ourselves where the accent falls, and to note, as we learn the vocabulary, any cases which do not conform to the general rule that the accent is on the last syllable, § 5. 1 a. Without accurate knowledge of the syllable on which the accent falls, it is impossible to write Hebrew accurately. Read § 5. 1 and § 10. 2 a carefully.

² Note that the word for *woman* is not אישה but אִשָּׁה, the double וּ representing a lost *n* (see p. 153). אִיִּשָּׁה with the point called *mappiq* in the ה (§ 7. 8) would mean *her husband* (§ 19. 2, p. 68).

Note again the *methegh* in the *open* syllable *two* places from the tone.

³ We do not here write החֶשֶׁךְ. The accent falls on the *first* syllable of חֶשֶׁךְ (*hō*)—words of this kind, which seem to be an exception to the general rule of the accent, § 5. 1 a, will be clearly understood when we reach § 29; therefore, though the syllable with the article (הַ) is open, it does *not* take the *methegh*, as it does not stand *two* places from the tone, but in the *pre-tone*, and the vowel in the pre-tone is in no danger of being “hurried over,” § 6. 2 a; *Grammar*, p. 39, lines 4 and 5.

⁴ Here again we do not write ההֶרֶב, for the vowel of the first syllable, which is a *closed* syllable, is obviously in no danger of being “hurried over.”

⁵ The perpendicular stroke accompanying the ך in מִים could not be the *methegh*, as this is the accent for the vowel of the open syllable *two* places from the tone. The stroke here accompanies the vowel of the *tone* itself, מִים being accented on the penult, *máyin*. It is an accent

which regularly appears at the end of a verse, and indicates pause : if the accented vowel at the end happens to be short, it becomes in this position long, § 10. 4 a ; *i.e.* ְ becomes ֶ. The sign is known as *šillûq* (*Grammar*, p. 71, footnote 1, and p. 230, 2 a), and it is inserted throughout the Exercises *in places where the vowel is in this way affected*. Thus we do not trouble to write מִדְּבַר (with *šillûq*) at the end of a sentence (though it would so appear in the printed editions), because the vowel is not affected ; but we do write מִיָּם, because, in any other place than pause, this would be written מִיִּם.

There is never any possible confusion between *methegh* and *šillûq*, the latter always being on the tone, the former two places from the tone. In הָאָרֶץ (at the end) the ֶ must be *šillûq* ; הָאָרֶץִּ would be impossible, as *methegh* could not stand in the pre-tone. In הָאָדָם the stroke under the ה is *methegh*, and that under the ד is *šillûq*.

§ 12.

A.

1. The palace is lofty. 2. The mountain is very high.
3. The evening is good. 4. Thou art God.¹ 5. Thou art the woman. 6. The sword is on the dust. 7. The good servant. 8. A tall and great people. 9. The people are very powerful. 10. The hand and the eye. 11. The heavens and the earth. 12. The powerful and great² people. 13. I am the wise man.

The man is wise : הָכֵם הָאִישׁ 14
The sore disease : הַחֲלִי הָרַע³ 15

¹ The article before אלהים suggests *the one true God* ; the contest on Carmel between Yahweh and the Phœnician Baal ends with the triumphant words יְהוָה הוּא האֱלֹהִים “*Yahweh is (the true) God*” (1 Kings 18³⁹ : cf. 2 Chr. 33¹³). But when the article is omitted the word has, in general, just the same meaning ; in this case, however, it is regarded as practically a proper name.

² Notice that the article is repeated in Hebrew before the second adjective.

³ Notice the *methegh* in the syllable second from the tone, the composite *sh^ewa*, which is vocal, counting as a syllable, § 10. 2 b and c.

⁴ As this is not a sentence, but only a phrase, it is hardly worth while giving רַע, though final, the pausal vowel and accent רַע־. In the sub-

sequent Exercises this practice will be maintained in the case of phrases as distinct from sentences.

It is only fair, however, to point out that, even when not pausal, הרע is very frequently pointed הרַע; e.g. Exod. 33⁴ and the people heard הוֹרָע הָרַע אֶת־הַדְּבָר הַרַע this evil word: cf. Deut. 13¹² (though the same phrase is written in Deut. 17⁵ with הָרַע).

B.

1 הָעֵין: 2 הָיָה: 3 הָהָר רָם מְאֹד הוּא: 4 הָעֶפֶר עַל־
הַמִּים הוּא: 5 אָנִי הָאִישׁ: 6 אֲנִי־חָנוּ הָעַם: 7 הַחֶרֶב:
8 הָאִישׁ הַטוֹב הוּא הָאִישׁ הַחֲכָם: 9 הָעַם הַטוֹב וְהָעֵצוּם:
10 הַבֶּקֶר וְהָעֶרֶב הֵם הַיּוֹם: 11 הַחֲשָׁד הוּא הַלֵּילָה:
12 הָהָר הַגָּדוֹל וְהָרָם: 13 הַחֲשָׁד גָּדוֹל מְאֹד עַל־הָאָרֶץ
וְעַל־הַמִּים: 14 אֶתָּה הָאִישׁ: 15 הֵם הַשָּׁמַיִם: 16 הָאָבֶן:

¹ Or simply הָהָר רָם.

² No *methegh* with the *a*, as it stands *immediately* before the tone (חֶרֶב *hérébh*).

³ *Pathah* under the first ל lengthened to *gameç* in pause, § 10. 4 a.

⁴ For the omission of הוּא cf. the similar sentence in Exod. 11³ הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם the man Moses was very great in the land of Egypt. So 1 Kings 1⁴ יָפָה עַד־מְאֹד and the maid was very fair.

⁵ No *methegh* with the vowel *a*, because, though the syllable is second from the tone, it is *shut*, § 10. 2 a.

⁶ Or (in pause) הָאָבֶן.

§ 13.

A.

1. Who are ye? 2. This mountain is very high.
3. That night. 4. This is the day which God made.¹
5. This powerful people. 6. This is the boy who heard the
voice. 7. Who has borne these?² 8. The king sat upon
the dust. 9. The man came,³ who had⁴ poured the water
upon the ground. 10. How good is this day! 11. God

created the ⁵ heavens and the earth. 12. And one called ⁶ to another and said, Holy is Yahweh.

The king took the sword : לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב : 13

This is the wise king : זֶה הַמֶּלֶךְ הַחָכָם : 14

¹ Note that in the subordinate, as in the principal, clause, the verb usually precedes the subject, § 13. 6.

² The question asked by Mother Zion, as she welcomes back from exile, with wonder in her eyes, the multitude of her scattered children; she hardly dares to believe they are really her own. Isa. 49²¹.

³ בָּא means primarily *came in*, then (secondarily, though very frequently) simply *came*.

⁴ Hebrew has no plupf. The pf. does duty for both, § 46. I. 1 a 3.

⁵ אֵת is more frequently written with the *maqṣeph* (אֶת־), § 10. 3 b.

The un-hyphenated form here, by slowing down the pace, imparts additional impressiveness and dignity to the opening words of Genesis.

Note the repetition of אֵת (§ 13. 7 b) as well as of the article, with both words.

⁶ In strict grammar, this rather means, "and one *kept calling* . . . and saying," etc. (Isa. 6³). With this idiom, however, the beginner need not meantime trouble himself. The grammar involves the frequentative idea, like the Latin or Greek impf.; but, as the reason for this cannot be understood till we reach § 23. 3 (cf. § 21. 3 b (*b*)), the above translation may be accepted provisionally. Or more idiomatically "they called (*or rather kept calling*) to one another." זֶה . . . זֶה is one of the Hebrew devices for expressing the reciprocal pronoun.

⁷ Or (in pause) אֶת־הַחֶרֶב (see *Grammar*, p. 43, foot-note 3).

B.

1 מִי אֵלֶּה : 2 מָה אַתֶּם : 3 מִי הָאִשָּׁה הַזֹּאת : 4 אֲנִי
הַמֶּלֶךְ הַגָּדוֹל אֲשֶׁר עַל־הָאָרֶץ : 5 הַיּוֹם הַגָּדוֹל הַהוּא :
6 זֶה רֹאשׁ טוֹב : 7 זֶה הָרֹאשׁ הַטּוֹב : 8 טוֹב הָרֹאשׁ הַזֶּה :
9 הָרֹאשׁ הַטּוֹב הַזֶּה : 10 זֶה הַיֶּלֶד הָרֹעַ אֲשֶׁר שָׁפַד אֶת־
הַמִּים עַל־הָאָרֶץ : 11 מָה עָשָׂה הָאִישׁ : 12 מָה אֵלֶּה :
13 אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ אֲשֶׁר בָּרָא אֱלֹהִים ³ הַיּוֹם :
14 הַחֲלִי הַגָּדוֹל ⁴ וְהָרֹעַ הַהוּא : 15 יָשַׁב עַל־הַמִּים ⁵ הָהֵם :
16 מִהַגָּדוֹל קֵהִיכֹל הַהוּא :

¹ It is well to accustom oneself, in composition, to use אֵת with the definite accusative, as in prose it accompanies the accus. *very frequently*,

though not invariably: in poetry, however, it is commonly dispensed with.

² See Note 1 in section A of this Exercise.

³ In "this day," it is not necessary to express the *this*; see § 11, line 7. Cf. Deut. 30^{11, 15, 16} where in each case הַיּוֹם is equivalent to *this day*, and is so rendered in A.V. and R.V. Of course הַיּוֹם הַזֶּה is also correct, though not so common (cf. Josh. 3⁷).

⁴ Or הָרַע: see Note 4 (2nd paragraph) of Exercise 12 A.

⁵ Not הָהֵם: see § 13. 1, last line.

§ 14.

A.

1. God called the light day,¹ and the darkness he called night. 2. God rested on the seventh day from the work which he had made.² 3. The man³ heard the voice in the garden. 4. The king ruled over the people. 5. The boy sat in this place. 6. Yahweh blotted out⁴ everything which he had made, man and beast.⁵ 7. God made the man out of dust⁶ from the ground. 8. God is in the temple.⁷

He gave the sword to the king: 9 נָתַן אֶת-הַחֶרֶב לַמֶּלֶךְ

The boy wrote in the⁸ book: 10 כָּתַב הַיָּלֵד בַּסֵּפֶר

¹ קָרָא = *call*, in all the chief senses of the English word—to *cry aloud*, to *summon*, and to *name* or *give a name to*. For the last sense, the usual construction is to put the name in the *accus.*, and to put the prepos. לְ before the person, place, or thing named. So here—"to (לְ) the light he *gave the name* day" (*acc.*). Cf. Gen. 35¹⁸ קָרָא-לּוֹ בְנֵימִין, to him he gave the name of Benjamin, i.e. *he called him Benjamin*.

² Note עָשָׂה ('*āśā*) not עָשָׂה ('*āshā*).

³ הָאָדָם is *the man*, i.e., in the Genesis story, the first man. It was an easy step, by the omission of the article, to regard the word as a proper name and = Adam: cf. Gen. 4²⁵ 5¹. See Note 1 (on אֱלֹהִים), in Exercise 12 A.

⁴ The picturesque quality of this word (מָחָה) should be retained in the translation. It is more vivid than "destroy": characteristically the former word belongs, as is here evident from the word יָהוּה, to the Yahwist source, and the latter to the priestly source (P).

⁵ Lit. "from man and unto (*lit.* as far as) beast"—a common idiom, equivalent to our "both . . . and." Note it for use in composition, and

cf. Gen. 19⁴ מְנַעַר וְעַרְזִיקוֹן *both young and old*. עַר is frequently, but not necessarily, preceded by י.

⁶ *Man* and *dust* are in apposition. "When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. *man* is *dust*;—he made *man* of *dust* (so-called acc. of *Material*); and, *the stones* are *an altar* (so-called acc. of *Product*). The nearer object is usually *definite*, and the more remote *indefinite*" (A. B. Davidson's *Hebrew Syntax*, § 76). In the translated sentence, *the man* is definite (it has the article and אַת, § 13. 7 a), *dust* is indefinite (it is without the article). "He made *the man* (out of) *dust* from the ground." So Deut. 27⁶ (of) *whole stones* (אֲבָנִים indef. acc. without the article) shalt thou build *the altar* (אֹתֶלֶת הַמִּזְבֵּחַ).

⁷ As the *palace* of God, considered as king, הֵיכַל is the *temple*.

⁸ By a curious idiom this may equally well mean "*a book*." In Hebrew an object is conceived as definite "not only because it is already known or has been mentioned before, but also because it is taken for a particular purpose, and so made definite in the speaker's or writer's mind" (Driver on Exod. 17¹⁴ כָּתַב וְאֵת בִּסְפָר write this in *a book*, i.e. *the book* which is to be devoted to that purpose). Thus Amos 5¹⁹ "as if *a man* did flee from *a lion* (הַאֲרִי, i.e. the particular lion pursuing him at the time) and *a bear* (הַדָּב) met him." See Gesenius-Kautzsch, § 126 (r, s), Davidson's *Hebrew Syntax*, § 21 (e).

B.

1 לְאִרִי: 2 נָתַן אֱלֹהִים אֶת־הָאִשָּׁה לְאִישׁ¹ לְאִשָּׁה:
3 בַּבֶּקֶר: 4 בְּשָׁמַיִם הָאֵלֶּה: 5 בְּאֶרֶץ: 6 בְּיוֹם הַהוּא:
7 בְּהֵיכַל הָרֶם: 8 קָרָא הָאִרִי² קְחָמוֹר: 9 קָרָא אֱלֹהִים
לְרִקְעַ³ שָׁמַיִם וְלִי־בִשָּׁה⁴ קָרָא⁵ אֶרֶץ: 10 עָפַר מִן־הָאֲדָמָה
הָאָדָם: 11 אָכַל מִן־הָעֵץ: 12 שָׁבַת הָעַם הַחֲכָם בְּיוֹם
הַשְּׁבִיעִי: 13 לָעֶפֶר: 14 לְחָלִי: 15 בָּהֶר הָרֶם: 16 קָרָא
זֶה אֶל־זֶה⁷ וַאֲמַר טוֹב יְהוָה:

¹ לְאִשָּׁה is the regular phrase in this connection—to give (נָתַן) or to take (לָקַח) *to wife*.

² In comparisons the definite article is usual—"the thing to which comparison is made naturally being known and distinct before the mind," *Syntax*, § 22 (e). E.g. in Isa. 1¹⁸ "If your sins be *like crimson* (בְּשָׁנִי), they shall be white *like snow*" (בְּשֹׁלֵג), *crimson* and *snow* have

both the article. It is *the* crimson and *the* snow familiar to everybody. It would not be possible, however, to determine from the form פָּחֲמֹר alone, whether the article were inserted or not: it is either “like *an* ass,” § 8. 3 a, or “like *the* ass,” § 11. b; but Hebrew idiom decides in favour of *the*.

³ This is the pausal form of שָׁמַיִם. Besides the great pause at the end indicated by *šillūq*, there are pauses within the verse; and the chief of these, usually about the middle, is indicated by the sign א known as *athnālī* (*Gram.*, p. 71, footnote 1). As this pause, like *šillūq*, has the effect of raising short vowels to long ones, § 10. 4 a, it will be indicated throughout the Exercises in cases where the vowel would be affected.

⁴ For the moving back of the accent (קָרָא, instead of קִרְא) see § 10. 4 (c) iii.

⁵ See § 10. 4 a. Cf. Jer. 22²⁹ אֶרֶץ אֶרֶץ אֶרֶץ שְׁמַעִי דְּבַר־יְהוָה O land, land, land, hear the word of Yahweh. (שְׁמַעִי, 2 sing. *fem.* imperative, agr. with אֶרֶץ, *fem.*).

⁶ Without the article. (With the article it would be לְחָלִי: in pause לְחָלִי, § 10. 4 (c). Cf. Isa. 1⁵ בְּלִרְאֵשׁ לְחָלִי *the whole head* (lit. all of the head—poetic omission of the article) *is in a state of* (לְ) *sickness, i.e. is sick.*

⁷ Strictly speaking, for reasons which will be intelligible when we reach § 23. 3, this would normally be וַיֹּאמֶר. But as the “calling” and the “saying” are practically synonymous, the above translation is defensible on the principle explained in § 23. 3 (7), and may meantime be allowed to stand.

§ 15.

A.

1. Yahweh said to the woman. 2. Thou (*fem.*) hast eaten of the tree. 3. In¹ God and Moses. 4. They cried² to³ God in the battle. 5. David and Jonathan. 6. A lion and an ass. 7. Israel and Judah.

And on that day I wrote } 8 וַיְבִיחַ הַיּוֹם הַהוּא בְּתִבְתִּי בַּסֵּפֶר:
in the⁴ book

Moses and Miriam 9 מֹשֶׁה וּמִרְיָם:

Day and night 10 יוֹם וָלַיְלָה:

¹ Note that בְּ is the preposition commonly used in the phrase “to believe in” or “trust in” (הֶאֱמִין בְּ): cf. 2 Chr. 20²⁰ “believe *in* (בְּ) Jahweh your God, believe *in* His prophets”; and for the phrase in the

Exercise, cf. Exod. 14³¹ “they believed *in* Yahweh and *in* Moses His servant.” Note that Hebrew repeats the preposition.

² Normally the verb would come first, § 13. 6. When this is not the case, the reason sometimes is that special emphasis is intended to fall on the word or words that precede it. Here, *e.g.*, the meaning might be, “it was to *God* they cried,” and not, say, to some idol. *E.g.* in Gen. 3¹³ הִנָּחֵשׁ הַשָּׂאֲנִי “*the serpent beguiled me*” (“the serpent” precedes “beguiled me”). This is=“it was the serpent that beguiled me”—*I* am not to blame. In other cases, however, the unusual order implies a turn of thought best represented by the English plupf. Cf. Gen. 6⁸ וַנֹּחַ מָצָא חֵן, which does not mean, “and Noah found favour,” but (God had resolved to blot out the race) “but Noah *had found* favour.” So the sentence in the Exercise might mean, “they *had cried* unto God in the battle.” Only the context can enable us to decide as between the two possible meanings. See 1 Chr. 5²⁰. This idiom should be noted.

³ זַעַק is much more commonly used with אֵל.

⁴ See Note 8 of § 14 A.

B.

1 אָמַרְתִּי לְאִישׁ: 2 שָׁבַתְנוּ בַּיּוֹם הַשְּׁבִיעִי: 3 וּמִן־הָעֵץ
אָכְלָנוּ: 4 מָחָה אֱלֹהִים מִן־הָאָרֶץ מֵאָדָם וְעַד־בְּהֵמָה:
5 עִם וּמִלֶּךְ: 6 אֵלֶיהֶוּ¹ וְאֵלִישָׁע: 7 מִי שָׁפַךְ אֶת־הַמַּיִם
עַל־הָאָרֶץ: 8 שָׁמַעְתִּי אֶת־הַקּוֹל בְּגֶן: 9 אָמַרְתָּ קְרוֹשׁ
יְהוָה: 10 וְאֵלֶּה מִי אֵלֶּה: 11 יַבֵּשׁה וַמַּיִם: 12 לְיִלָּה
וּבִקֵּר: 13 לֹא חָכַם הָאָדָם בְּאֱלֹהִים: 14 מִשְׁלַת בָּעַם הַזֶּה:

¹ Not וְאֵלִישָׁע. The elision of וְאֵלִישָׁע into .. occurs only with the word אֱלֹהִים and in the phrase לֵאמֹר, § 14. 1 c.

² Not, as might be supposed (§ 8. 2 a), שָׁמַעְתִּי. In verbs whose last radical is a guttural, the guttural in such a place is always written with the *silent* shewa; the pronominal terminations consequently start a new syllable, and necessarily take the *daghesch* when they begin with ה. So שָׁמַעְתֶּם ye have heard. See *Grammar*, p. 218, column 1.

³ The traditional pointing of יְהוָה, however erroneous (*Grammar*, p. 49, footnote), will be retained throughout the Exercises.

⁴ Cf. Isa. 49²¹ וְאֵלֶּה מִי גָּלַל and these—who brought (them) up? This is not a case of a connexion of words expressing kindred or contrasted ideas, like those recorded in § 15. 1 d. Even, however, where there is no such connexion, י sometimes becomes י before the tone (though

chiefly at the end of a sentence or clause, *e.g.* Exod. 21¹² וְמָת (for וּמָת) and *he shall die*). Consequently וְאָלָה would be quite defensible here: cf. Isa. 26¹⁹, where וְאֶרֶץ appears at the very beginning of a clause.

§ 16.

A.

1. The ox did not drink of the water, for it¹ was bitter.² 2. These are the ill-favoured kine which the king saw by³ the river.⁴ 3. Man has⁵ dominion over the beasts⁶ and the fish. 4. Those are the princes and the mighty men whom the king set over the people. 5. I said to this people, righteous are ye. 6. These mountains are very high. 7. Thou hast counted the stars. 8. How high those palaces are! The (two) hands. (Two)⁷ sides.

The king saw in a dream the	} 9 רָאָה הַמֶּלֶךְ בְּחֻלּוֹם אֶת-הַפָּרוֹת
goodly kine by the river	
Yahweh remembers that we	} 10 וְזָכַר יְהוָה כִּי עָפָר אֲנַחְנוּ
are dust	

¹ מַיִם is plural; hence "for *they* (הֵם) were bitter" (plur.).

² This order—הֵם מַרִּים (bitter were they)—is very common in nominal sentences (§ 13. 6) introduced by כִּי *that, for*: cf. Gen. 20⁷, הוּא כִּי-נָבִיא הוּא *for he is a prophet*. See also the last sentence of this Exercise.

³ The idea in עַל is that of "inclining or impending *over*"; this prep. is commonly used (as here) where persons or things are represented as beside water; cf. 2 Kings 2⁷ עַל-הַיַּרְדֵּן עָמְדוּ *they stood by the Jordan*.

⁴ יָאֵר is used almost exclusively of the Nile.

Note the absence of the daghesh forte from the י after the article, § 7. 5.

⁵ This, on the whole, is better than *had*. Cf. § 46. 1. 2 (2) and § 22. 6. So Ps. 96¹⁰ מָלַךְ יְהוָה *Yahweh has entered on his sovereignty, and reigns*.

⁶ Note that בְּהֵמָה is in the singular, and used collectively. The plur. (בְּהֵמוֹת) is poetic and very rare. בְּהֵמָה is *beast* as distinguished

from man; among beasts, it usually denotes *cattle* as distinguished from wild beasts: of the latter it is very seldom used.

Note that the prep. **בְּ** is repeated in the Hebrew with the next noun.

⁷ Not always strictly "two," though always found in the dual except once (sing.).

⁸ Rather than **טובות**: see § 4 (c).

⁹ Note the force of **יָזַכְר** *remembers*, rather than *remembered*. See § 22: 6, and cf. Note 5 above.

זָכַר might also be pointed **יָזַכְר** *remember*, *O Yakhweh* (2nd sing. masc. imperative), as will be seen when we reach § 21, p. 76. Only the context could decide.

B.

1 זָכַרְתִּי אֶת־הַשָּׁרִים אֲשֶׁר שָׁמַעְתִּי בְּהִיכָל: 2 כָּרִים הַמִּים
הָאֵלֶּה: 3 הַשָּׁמַיִם הָהֵם רָמִים מְאֹד: 4 אֵלֶּה הַחֲמוּרִים
אֲשֶׁר הִרְגֵּנוּ: 5 מִי הַשָּׁרִים וְהַגְּבוּרִים הָאֵלֶּה: 6 שָׁמַעְתָּ
אֶת־הַפָּרוֹת: 7 זָכַר אֱלֹהִים אֶת־הַצְּדִיקִים: 8 יִשְׁבְּנוּ
בְּהָרִים יוֹמִים: 9 לָחֶם אָבֵל וַיִּמֵּס שָׁתָה: 10 הַצְּדִיקִים
בְּכֹכְבִּים אֲשֶׁר בָּרָקִיעַ: 11 הִירְכָּתִים: 12 לָקַח פָּרִים
וּפָרוֹת וְסוּסִים וַחֲמוּרִים: 13 שָׁמַעְנוּ אֶת־הוֹאֲבִים בְּעָרֵב:
14 סִפְּרָתִי אֶת־הַכֹּכְבִּים אֲשֶׁר נָתַן אֱלֹהִים בַּשָּׁמַיִם:
15 מִים מְהַבְּאֵרֶת: 16 נָתַן־לִי אֱלֹהִים שִׁיר חָדָשׁ:
17 שִׁפְכָה דָּמִים:

¹ The masc. **שִׁיר** is much commoner than the fem. **שִׁירָה**.

Note the spelling **שָׁרִים**, § 4. c; cf. Gen. 31²⁷. **שִׁירִים**, of course, would not be wrong; cf. **שִׁיר הַשִּׁירִים**, the song of songs, *i.e.* the most excellent song (§ 47. 2 b), Song 1¹.

² Beginners commonly, but mistakenly, write **צְדִיקִים**. But this would only be possible if the sing. were **צְדִיק**. The word, however, is **צִדִּיק** (*ṣad-dîq*); and as the first syllable is closed, its vowel _ is unchangeable.

Note further that, in spite of § 4. c, the longer form of the plur. is much the most common, **צְדִיקִים**, though both the other possible shorter forms are also found, **צְדִיקִם** (Gen. 18²⁴) and **צִדְקִים** (2 Kings 10⁹).

³ The usual order of the verbal sentence is verb, subj., obj. (cf. § 13.

6); but the demands of emphasis may lead, as here in English, to a variation in this order. *E.g.* Deut. 5²¹ (E.V. 24) וְאֶת־קוֹלִי שָׁמַעְנוּ and *his voice we heard*; 2 Kings 22⁸ כִּפֶּר הַתּוֹרָה מִצֵּאתִי (cf. § 17) *the book of the law I have found*; Num. 11²¹ בָּשָׂר אֶתֶּן לָהֶם *flesh I will give them*. (For אֶתֶּן, cf. §§ 21, 33.)

⁴ The methegh is here, as usual, in the *second* syllable from the tone (*i*), as the *a* under ע, which is only furtive (§ 8. 1 a), does not count.

⁵ Not אֶת־פָּרִים, for אֶת is used not with all, but only with *definite* accusatives, § 13. 7 a.

⁶ עָרַב pausal form of עָרַב, as אֶרֶץ is of אֶרֶץ, § 10. 4 a.

⁷ The methegh may appear on the third syllable (if open) from the tone, or even on the fourth, if the second syllable is shut.

⁸ Note the collocation of the two accented syllables (*thán-lî*) and the consequent retraction of the tone from *thán* to *nā*, § 10. 4 (c) iii. When the second word is a monosyllable, as here, it is frequently connected with the first by the maqqeph, § 10. 3, in which case the penult of the first word, which is now in the open syllable second from the tone, takes the methegh; cf. 1 Kings 10¹³ נִתְּנָהּ. Even when the maqqeph is not used, and the methegh would now be impossible within the first word, there is always some mark to indicate that the accent falls on the penult; *e.g.* 2 Kings 22¹⁰ סִפֶּר נָתַן לִי חִלְקִיָּה *Hilqiyā* (Hilkiah) *has given me a book*.

§ 17.

A.

1. The people did not drink from the waters of the river.
2. David took Abigail to wife,¹ and she was a woman of good understanding.² 3. The poor of the people are righteous. 4. We have not kept the law of Yahweh, the God of Israel. 5. The prince did according to the king's commandment. 6. And in the law of Yahweh thou hast not walked. 7. These are the commandments of the God of all³ the earth which I have written this day.⁴ 8. The boy lay on the bed of the man of God. 9. There came a great army from the ends⁵ of the earth and from the four winds of heaven. 10. We ate of every tree of the garden. 11. Now⁶ the queen of the land was the daughter of a mighty man of valour. 12. There was a famine in the

land, and Abraham went down⁷ into Egypt, for the famine was sore⁸ in the land.

The law of Yahweh is good : תּוֹרַת יְהוָה טוֹבָה 13

בַּיּוֹם הַהוּא עָשָׂה יְהוָה יִשׁוּעָה בְּיִשְׂרָאֵל 14

On that day Yahweh wrought deliverance in Israel.

¹ For this phrase see Note 1 of Exercise 14 B.

² Lit. *good of* (or *in*) *understanding*.

³ Notice that the possible daghesh is kept out of the כ in כָּל־, because of the very intimate connection of this word with the preceding אֱלֹהֵי, which ends in a vowel, § 7. 2 c. Cf. Jud. 10⁶ אֱלֹהֵי בְנֵי־עַמּוֹן *the gods of the children of Ammon* (i.e. the Ammonites); אֱלֹהֵי פְלִשְׁתִּים *the gods of the Philistines*; Exod. 3²² כְּלִי־כֶסֶף *jewels of silver* (construct of כֶּסֶם, plur. of כָּלִי, p. 153). Yet, though the connection of the construct with the absolute is obviously one of the most intimate possible, the omission of the daghesh is by no means universal. On the one hand we find דְּבַרִּי *the words of David* (2 Sam. 23¹), on the other דְּבַרִּי נְעֹל *the words of Ga'al* (Jud. 9⁸⁰). The difference depends on how the passage was meant to be read, and this again is indicated by the accents (*Grammar*, pp. 230 f.), with which (except *sillûq* and *athnālî*) the student need not trouble till he has fully mastered the Grammar. A good working rule will be to omit the daghesh in such cases, as this will accustom him to consider words not only by themselves but in their relation to one another, and to group together words which really go together.

⁴ See, however, Note 3 of Exercise 13 B.

⁵ יִרְכָּתִים (dual) is used figuratively to express the idea of "recesses, remote parts."

⁶ וְ is the general connecting particle, not necessarily always to be translated by *and*. It "is used very freely and widely in Heb., but also with much delicacy, to express relations and shades of meaning which Western languages would usually indicate by distinct particles," e.g. *now, then, but, or, notwithstanding, howbeit, so, thus, therefore* (*BDB*, p. 252).

⁷ If Abraham's going down to Egypt was after the famine or in consequence of it, וַאֲבָרָם יָרַד would not be the natural or normal way of expressing this, nor is it the mode of expression in Gen. 12¹⁰, where we find וַיֵּרֶד אַבְרָם for reasons which will be clear when we come to § 23. 3 (4) and § 39. 2. 2 b. It would normally mean "but Abraham had gone down," or "*Abraham*"—i.e. he and not some one else—"went down" (see Note 2 of Exercise 15 A). But, important as this point is, it need not detain us now, and the above translation may be provisionally accepted.

The order in sentence 12 has simply been designed to avoid the normal, but as yet unfamiliar, construction.

⁸ Note the Hebrew order—very frequent after פִּי. See Note 2 of Exercise 16 A.

⁹ It is better to insert the daghesh here, for the connection of this word with the word before it is not close: there is a real, if slight, break. Cf. Isa. 59¹⁷ וְכֹבֵעַ יְשׁוּעָה בְּרָאשׁוֹ and *a helmet of salvation on his head*. The case is not really parallel to the אֱלֹהֵי כָל- discussed in Note 3.

Note, on the other hand, the omission of daghesh in כָּבֵד after פִּי in sentence 12 of this Exercise.

B.

1 יוֹם יְהוָה הַגָּדוֹל: 2 גָּדוֹל יוֹם יְהוָה: 3 מַלְכַּת הָאָרֶץ
 1 הַטּוֹבָה: 4 כָּל-עַם הָאָרֶץ: 5 כָּל-חַמּוּרֵי הַמֶּלֶךְ: 6 הַטּוֹבִים:
 6 פֶּקֶד ³הַשָּׂר אֶת-כָּל-גִּבּוֹרֵי ⁴הַחֵיל וְאֶת-כָּל-עַם הַמֶּלְחָמָה:
 7 בְּיָרֵכְתִּי הַחֵיכָל: 8 הַלִּכְתִּי צְפוֹנָה: 9 יִרְדְּנוּ ⁵שְׂאוֹלָה:
 10 הַלֵּךְ הַהֵרָה: 11 הִרְגָנוּ אֶת-חַמּוּר הָאִישׁ: 12 לֹא שָׁתָה
 הָעָם מִמֵּי הַיָּאֵר כִּי ⁶דָם הֵם: 13 לֹא שָׁמְרָתֶם אֶת-מִצְוֹת
 אֱלֹהֵי ⁷כָּל-הָאָרֶץ: 14 רוּחַ אֱלֹהִים עַל-הַמָּיִם: 15 אֱלֹהֵי
 8 הַרְוִיחַת לְכָל-בָּשָׂר: 16 נִתְצַתִּי אֶת-כָּל-⁹חֹמֹת הָעִיר:
 17 שָׁמְרָת אֶת-אֲבוֹנֵי הָאָרֶץ מִכָּל-רָע: 18 אֲבָלָת מַעַץ
 הַגֵּן:

¹ This might equally well mean "the queen of the good land." But not even to prevent this ambiguity is it permissible to put הטובה after מלכת, as the construct must be *immediately* followed by the absolute with which it is connected in sense—"of the land" (הארץ) must immediately follow "queen" (מלכת).

² There is no such ambiguity here as in sentence 3, for הטובים can only refer back to the plur. חמורי. "The good king" would, of course, be המלך הטוב.

³ While פֶּר ax is, with the article, always written הפֶּר, the word for prince שָׂר, takes, with the article, the form הַשָּׂר (and in pause, of course, הַשָּׂר).

⁴ If, regarding this word as the middle of the verse, we add the *athnāh*, the pointing will then be הַחֵיל: see *Grammar*, p. 43, footnote 3. Cf. Josh. 6².

⁵ This is the common form : cf. Num. 16³⁰ וַיֵּרְדּוּ חַיִּים שְׂאֵלָה *and-they-shall-go-down* (§ 23. 3. 2) *alive to Sheol*. לְשֵׂאוֹלָה is found only once—in Ps. 9¹⁸.

⁶ For absence of daghesh in ד see Note 3 of section A of this Exercise, and the last (Hebrew) clause in sentence 12 of same section.

⁷ For absence of daghesh in כ see references in preceding Note.

⁸ For spelling (so Num. 16²²) see § 4 c. On the same principle, רַחוּת is also found. But רַחוּת is commoner than either.

⁹ See preceding note. The longer form חוֹמוֹת is also found (and even חָמוֹת once). In the spelling of such words, usage is far from being uniform : *e.g.* we find קוֹלוֹת (*voices*), קָלוֹת, and even קִלָּת. In general it may be said that the shorter form, the *scriptio defectiva*, occurs in the earlier books of the Old Testament, and the longer form, the *scriptio plena*, in the later ; and there is a pronounced tendency to avoid the use of the same vocalic consonant in consecutive syllables. But the student need not trouble himself further with these forms, as the usage fluctuates so considerably.

§ 18.

A.

abs. sing.	cstr. sing.	abs. plur.	cstr. plur.
זָכַר	זָכַר ¹	זָכָרִים	זָכָרִי ¹
דָּבַר	דָּבַר	דָּבָרִים	דָּבָרִי
מָשַׁל	מָשַׁל	מָשָׁלִים	מָשָׁלִי
כָּבַד	כָּבַד and כָּבֵד	כָּבָדִים	כָּבָדִי
נָמַר	נָמַר ¹	נָמָרִים	נָמָרִי ¹
קָצַר ¹	קָצַר	קָצָרִים ¹	קָצָרִי
מָאֹר	מָאֹר	מָאֹרֹת ²	מָאֹרִי ³
נָבִיא	נָבִיא ¹	נָבִיאִים ⁴	נָבִיאִי
בָּרִיא	בָּרִיא ¹	בָּרָאִים ⁵	בָּרָאִי
תָּמִים	תָּמִים	תָּמִימִים ⁶	תָּמִימִי
שָׁפַח	שָׁפַח	שָׁפְתִים (dual)	שָׁפְתִי (dual)
בָּרַךְ	בָּרַךְ	בָּרָכוֹת	בָּרָכוֹת
נָקְמָה	נָקְמָה	נָקְמוֹת	נָקְמוֹת ¹
נָבֵלָה	נָבֵלָה	נָבֵלוֹת ⁷	נָבֵלוֹת ⁷
קָדָשׁ	קָדָשׁ	קָדוֹשִׁים	קָדוֹשִׁי ¹

¹ Not found.

² So Gen. 1¹⁵ ; מָאֹרֹת in Gen. 1^{14,16}.

³ This is the only form of the cstr. plur. which occurs (Ezek. 32⁸).

The masc. form of the absolute, מְאֹרִים, which this presupposes, does not occur.

⁴ Much commoner than נִבְאִים.

⁵ So 1 Kings 5³ (E.V. 4²³).

⁶ Also written תְּמִימִים.

⁷ Not found. The sing. can be used in a collective sense: e.g. Isa. 5²⁵ נִבְלָתָם *their dead bodies*; Jer. 7³³ הָיָה הָעָם הַזֶּה *the people of this*.

B.

בְּרִיאוֹת abs. or cstr. plur. fem. of בְּרִיא *fat*.

דָּגָה cstr. sing. of דָּג *fish* (almost always collective),
fem. of דָּג.

נְבִיאִי cstr. plur. of נְבִיא *prophet*.

יֹשְׁרֵי cstr. plur. masc. of יָשָׁר *upright*.

רָקִיעַ cstr. sing. of רָקִיעַ *firmament*.

לִבָּבוֹת abs. plu. of לֵב *heart*.

Note that this plur. only occurs once—in 1 Chr. 28⁹ and is not to be imitated. The Hebrews practically always say “our, your, their *heart*” (in the sing.) not “*hearts*.”

מָאֹר cstr. sing. of מָאֹר *luminary*.

מִשְׁלֵי cstr. plur. of מִשָּׁל *proverb*.

כָּבֵד cstr. sing. masc. of כָּבֵד *heavy*.

This form occurs twice—in Exod. 4¹⁰, where Moses says בִּי כֶבֶד-פֶּה וּכְבֹד לִשׁוֹן *for heavy of mouth and heavy of tongue* (i.e. an unready speaker) *am I*. The other form of the cstr. כָּבֵד occurs once—in Isa. 1⁴ עַם כָּבֵד עוֹן *a people heavy* (i.e. laden) *with iniquity*.

פִּקְדֵי cstr. plu. of פָּקִיד *overseer*.

לֵבָב cstr. sing. of לֵב *heart*.

שִׁפְתַי cstr. dual of שִׁפָּה *lip*.

נִקְמָה cstr. sing. of נִקְמָה *vengeance*.

בְּרָכוֹת cstr. plur. of בְּרָכָה *blessing*.

יָדַי abs. dual of יָד *hand*.

C.

1. And darkness was upon the face of the waters.
2. The prophet wrote all the words in a¹ book. 3. The

word² of Yahweh came to the prophets. 4. The law of Yahweh is in the heart of the righteous. 5. I have written for this people all the words of the law of Yahweh. 6. None³ of the elders of Israel was there. 7. God set the two⁴ great luminaries in the firmament of heaven. 8. The prince gathered an army, great⁵ as the stars of heaven or⁶ the sand on the seashore. 9. Isaac said, The voice is the voice of Jacob, but⁶ the hands are the hands of Esau. 10. The aged prophet lifted the corpse of the man of God⁷ on to the ass.

I am heavy of tongue (*i.e.* slow of speech) 11 כָּבֵד לְשׁוֹן אֲנֹכִי
 Ezra read in the book of } 12 קָרָא עֲזָרָה בְּסֵפֶר תּוֹרַת הָאֱלֹהִים
 the law of God

¹ Or "the." See Note 8 of Exercise 14 A.

² Note the absence of the daghesh from ך, as the preceding word, with which it is closely connected, ends practically in a vowel (*ā*). See Note 3 of Exercise 17 A, and cf. Jer. 1².

³ אִישׁ . . . לֹא not a man, the Hebrew concrete way of saying *no one, none*; § 13. 4. Note—"not a man *from*"; see next Note.

⁴ Note that, in spite of the construct, this does not mean "two of the great luminaries." See § 48. 1 (2) a. שְׁנֵי הָאֲנָשִׁים means "the two men" (For אֲנָשִׁים see *Grammar*, p. 153, אִישׁ.) It is important to notice this, as failure to observe it may misrepresent a point in the narrative: *e.g.* Gen. 22³ שְׁנֵי נַעֲרָיו strictly "his two servants," not "two of his servants": so Num. 22²². (This phrase, which in the Hebrew is identical in both passages, is rendered differently in the English both in A.V. and R.V.) Esth. 9¹⁰ עֲשֶׂרֶת בְּנֵי הָמֶן הָרָגוּ *the ten sons of Haman they slew* (not "ten of the sons of Haman"). When Hebrew has to express the idea "two of, five of," etc., it usually does so by a periphrasis with מִן *E.g.* Ruth 4² "he took *ten of the elders of the city*" עָשָׂרָה אֲנָשִׁים מִזְּקֵנֵי הָעִיר (lit. "ten men from the elders of the city"); Gen. 47² *he took five of his brethren* מִקְצֵה אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים (lit. "from—מן—among his brethren he took five men": for omission of the daghesh in ק in *מקצה* see § 7. 5, and for אֶחָיו see *Grammar*, p. 153, אָח and p. 43, footnote 3); 2 Kings 25¹⁹ *five of those that look upon the king's face* חֲמִשָּׁה אֲנָשִׁים מִן (lit. "five men from the beholders of the face of the king"). In these three illustrations, notice, beside the מִן, the addition of אֲנָשִׁים *men*.

⁵ כָּבֵד *heavy*, is sometimes used in the sense of *numerous*: cf. Exod. 12³⁸ מִקְנֵה כָּבֵד מְאֹד *very much cattle*.

⁶ For וְ in the sense of *or* or *but*, see Note 6 of Exercise § 17 A. Particles like אוּ *or* and אֲלֵם *but* (§ 49. 5) are reserved for cases in which special emphasis is required.

Note that the כָּ is repeated in Hebrew.

⁷ Note that only the *last* word has the article: *Grammar*, p. 61, footnote 1.

⁸ The ב has the daghesh (cf. Neh. 8¹⁸), because the preceding word, though ending in a vowel (*ā*), is not closely connected with it in sense: § 7. 2 c. Contrast Gen. 12¹⁸ וַיִּקְרָא פַרְעֹה *and Pharaoh called* (so Exod. 10²⁴).

D.

1 תּוֹרַת יְהוָה ¹תְּמִימָה: ²רָאָה הַמֶּלֶךְ אֶת־הַפָּרוֹת
הַבְּרִיאוֹת עַל־שִׁפְתַּי הַיָּאֵר: ³אֶבְלָתְכִי בִּשְׂרִים ²בְּרָאִים:
4 יִשְׂרָיִם דְּבָרִי שִׁפְתֵי יְהוָה: ⁵לֹא אִישׁ דְּבָרִים ³אֲנֹכִי:
6 טוֹבִים דְּבָרִי תּוֹרַת יְהוָה: ⁷הַמִּים עַל־פְּנֵי הָאֲדָמָה:
8 שִׁמְעֵנוּ אֶת־דְּבָרֵי גְבוּאֵי אֱלֹהֵי כָל־הָאָרֶץ: ⁹שִׁמְרַת
אֶת־לִבְבִי הָעַם הַזֶּה ⁴מֶרַע: ¹⁰גְּדֻלוֹת מְאֹד צְדָקוֹת
אֱלֹהִים: ¹¹בְּרוּכִים יִשְׂרָאֵל ⁵לֵב: ¹²גְּדֻלָּה נִקְמַת הָעַם:
13 מִשְׁלִי הַמֶּלֶךְ הֶחָכֵם תְּמִימִים: ⁶14 מָחָה אֶת־כָּל־דִּגְתַּי
הַיָּאֵר:

¹ תָּם should not be used at this stage, as this is not a First Declension word like דָּם, but belongs to the class discussed in § 43. As there are 2 *m*'s in the root (תָּמַם), the second *m* must reappear (in the form of daghesh forte) when the word is enlarged by suffixes, as *fem.* תְּמִמָּה or *plur.* תְּמִימִים; and this has obviously the effect of reducing the long *ā* to the short *a* in the first syllable, which is now shut. The form here would be תְּמָמָה: but in point of fact the *fem* form is only found twice—in Song 5² 6⁹ תְּמִמָּתִי *my perfect one* (see § 19 for suffix).

² So spelt in 1 Kings 5³ (E.V. 4²³). The longer form בְּרִיאִים would, of course, not be wrong; though it does not happen to occur.

³ Notice the pausal form with the retraction of the accent, § 10. 4 b. In a non-pausal part of the verse, the first syllable has methegh, as the accent falls, in accordance with the rule, on the last syllable: thus אֲנֹכִי.

⁴ רע masc.; cf. Am. 5¹⁵ שְׂנֵאוֹרֶע וְאַהֲבֵרֶטוֹב *hate evil and love good*. But the fem. (§ 16. 4. 7) would also be possible—מִרְעָה; cf. Jer. 7¹² מִפְּנֵי רָעַת עַמִּי *by reason of the wickedness of my people*. (For רָעַת with unchangeable *ā*, see § 43. 2).

⁵ The phrase יִשְׂרֵי לֵבב is found only once (in 2 Chr. 29³⁴), and that in prose. Elsewhere, in the Psalms, it always appears in the shorter form יִשְׂרֵי־לֵב, cf. Ps. 32¹¹ 36¹¹. לֵב is a word of the type discussed in § 43 (see Note 1 of this Exercise). With the addition of a suffix, the second ב of the root (obvious in לֵבב) is reinstated, and the first vowel, being now in the shut syllable, is short; *my heart* is not לֵבִי but לִבִּי. (For pronominal suffix, see § 19.)

⁶ To this sentence הֵם might be added (*Grammar*, p. 46, lines 3-6), but it is not necessary. (So sentence 1 might have ended with הֵיא.) Or תַּמִּימִם might be put as the first word of the sentence.

⁷ So Gen. 1²⁶ דְּגַת הַיָּם *the fish of the sea*, the fem. form דְּגָה being collective. But דְּגִי would be as good—cstr. pl. of דָּג (masc.); cf. Num. 11²² דְּגֵי הַיָּם.

§ 19.

A.

His law; his lips; thy (*m.*) blessing; thy (*m.*) sons; your (*m.*) proverbs; her place; from my flesh;¹ your (*m.*) flesh; before me; before thee (*f.*); thy (*m.*) lips; our sons; our heart; their (*m.*) sons: my hands; his hand; their law; their (*f.*) hands.

1. Lot went out to the men to² the doorway, and³ he closed the door after him. 2. And Ehud blew a trumpet⁴ in the hill-country⁵ of Ephraim, and the Israelites⁶ went down from the hill-country, with him at their head.⁷ 3. He is Yahweh our God: in all the earth are his judgments. 4. He has remembered for ever his covenant, which he made with⁸ Abraham. 5. The kindness of Yahweh is from everlasting to everlasting upon them that fear him,⁹ and his righteousness unto children's children. 6. But as for me,¹⁰ in thee have I trusted,¹¹ O Yahweh; I have said, "Thou art my God." 7. How abundant is thy goodness, which thou hast treasured up for them that fear thee.¹²

(which) thou hast wrought for them that trust in¹³ thee, in the sight of the children of men. 8. How I have loved¹¹ thy law! all the day it is my meditation.

Yahweh our God has heard } our prayer
He went down to Sheol to his sons : יָרַד אֶל-בָּנָיו שְׁאוֹלָה : 10

¹ This is the famous phrase in Job 19²⁶, round which so much controversy has gathered. A.V. renders it "*in my flesh*," R.V. more literally "*from my flesh*," Amer. R.V. "*without my flesh*." It also occurs in Gen. 2²³.

² For the הָ at the end (the *He locale*) see *Grammar*, § 17. 3. Lit. "the-opening-wards," towards the opening or door-way.

³ וְ and or occasionally but, as the context may demand. וְ has sometimes an adversative force; cf. § 49. 5 b. See Note 6 of Exercise 17 A and Note 6 of Exercise 18 C.

⁴ Hebrew can say "he blew *a trumpet*" (direct acc.), but it says more frequently "he blew *on* (בְּ) a trumpet," as in this translated sentence from Jud. 3²⁷. As an illustration of the direct acc. cf. Jer. 6¹ שׁוֹפָר בְּתִקְוָע תִּקְעוּ *blow a trumpet in Tekoa*, where note the word-play, which is an extremely common feature of Hebrew, even in elevated style.

⁵ הָר may mean *hill-country*, *mountain range*, as well as *mountain*.

⁶ It is better to render בְּנֵי יִשְׂרָאֵל so, and not by "children of Israel," however familiar this phrase may be to our ears. It is like בְּנֵי אָדָם at the end of sentence 7 of this Exercise: "sons of man" is just the Hebrew way of saying "those who belong to the category of man," i.e. men. When Amos (7¹⁴) says לֹא בֶן-נְבִיאָ אָנֹכִי *no son of prophet am I*, he does not mean that his father was not a prophet, he means that he is not a member of any prophetic guild. The clause is practically equivalent to the preceding clause לֹא-נְבִיאָ אָנֹכִי *no prophet am I*, just as in Ps. 8⁵ בֶּן-אָדָם *son of man* is an exact parallel to אִנּוּשׁ *man*. In the translation of poetry, of course, we may retain the phrase "*son of man, children of men*," but it tends to be misleading in prose: בְּנֵי-עַמּוֹן are *the Ammonites* rather than *the children of Ammon*.

The normal construction for *and . . . went down*, וַיֵּרֶד, is avoided for the reason explained in Note 7 of Exercise 17 A. All the remarks there made about the meaning of the order of the words in the text are applicable here.

⁷ Lit. "and he before them." This is what is known as a circumstantial clause, the term used to describe a clause—usually introduced by וְ but frequently also without וְ—which expresses some circumstance

concerning the chief subject, or some concomitant of the main action (*Syntax*, § 137).

⁸ *אֶת* is here the preposition *with*, not the sign of the accusative, though it has the same pointing (*אֶת* and *אֶת־*). For its suffixes, see *Grammar*, p. 142, footnote 1.

⁹ Lit. "over his fearing ones" or fearers—plur. (*יִרְאִים*) of *יִרָא* *fearing* with 3rd sing. masc. suffix.

¹⁰ When a pronoun is added (as *אֲנִי* here) which is not necessary to the sense, it usually implies emphasis, which must be brought out in translation—"but as for me."

¹¹ *בְּטַחְתִּי* "I have set my trust or reliance *upon*" (*על*).

As we shall learn in § 22. 6, these Hebrew perfects may equally well represent "I trust, I love."

¹² Lit. "for thy fearing ones"—plur. of *יִרָא*, with 2nd sing. masc. suffix.

The first syllable of *יִרְאִיה* with *לִ* before it becomes first *לִי* by § 6. 2 (d) i, and then *לִי* by § 9. 1.

¹³ This is the act. ptc. pl. from sing. *בֹּטַח* or *בָּטַח*, § 21. 3 (§ 30. 1. 3). *בַּטַח* may take after it *בְּ* (as here) or *עַל* (as in the preceding sentence)—trust *in* or *on*.

¹⁴ This might also be imperative, *שִׁמְעוּ* *hear our prayer*; § 21. 1, § 37. 1. 2 a.

B.

1 *בְּרִכּוֹתֵיכֶם*: 2 *נִבְלָתָהּ*: 3 *מִצּוֹתַי*: 4 *שְׁפָתֶיהָ*: 5 (*m.*) *דְּבָרֶיהָ*:
 6 (*f.*) *דְּבָרֶיהָ*: 7 *פָּנָיו*: *פָּנֶיהָ*: *פָּנֵי*: 8 *וְאֶת־דְּבָרָיו* *שִׁמְעֵנִי*:
 9 *מִהָאֵשׁ*: 10 *תּוֹרָתָהּ* *בְּלִבִּי* *אֱלֹהֵי*: 11 *פָּדָה* *אֱלֹהִים* *אֶת־*
קְדוֹשָׁיו: 12 *שְׁמַעַת* *קוֹלִי* *מִהִקְבְּלָהּ*: 13 *יִשְׁבְּנוּ* *לְפָנֶיהָ*:
 14 *דְּבָרֵי* *שְׁפָתֶיהָ* *בְּחֹל* *אֲשֶׁר* *עַל־שִׁפְת* *הַיָּם*: 15 *בָּא*
 16 *וּבִידוֹ* *הָרֵב*: 17 *טוֹבִים* *מְאֹד* *מִשְׁלִי* *שְׁפָתָיו*: 18 *מִבְּרֵנו*
אֶת־חֲמוּרֵינוּ: 19 *אַתֶּם* *בְּנֵי* *וּבְנוֹתַי* *אָמַר* *אֱלֹהִיכֶם*:
 20 *לִבִּי* *בְּתוֹרָתוֹ* *תָּמִיד*: 21 *שְׁמֵרַת* *אֶת־לִבְכֶּם*: 22 *לֹא*
שְׁמַרְנוּ *אֶת־בְּרִית* *אֱלֹהֵינוּ* *בְּכָל־לִבְבֵנוּ*: 23 *יּוֹם* *נִקְמָה*
בְּלִבָּבוּ: 24 *שְׁמֵרַתֶּם* *אֶת־תּוֹרָתִי* *וְאֶת־מִצְוֹתַי*: 25 *נִשְׂאָ*
אֶת־נִבְלָתוֹ *אֶל־חֲמוּר*: 26 *בְּרִיא* *לִבְכֶּם*: 27 *תּוֹרָתָהּ*

הַתְּמִימָה : 25 וְזֹאת בָּשָׂר מִבָּשָׂרִי : 26 בְּכָל-נְבִיאָיו
הַגְּדֹלִים :

¹ *Dual* (not plur.), in accordance with § 16. 5 a. See *Grammar*, p. 68, col. 4.

² אֶת־ may be used with the definite accus., even when the object precedes the vb.: cf. Gen. 3¹⁰ אֶת־קוֹלְךָ שָׁמַעְתִּי *thy voice I heard*. It is rare in poetry (except in the later Psalms), and is not invariably found even in prose: cf. Dt 4³⁶ וַיְדַבְּרוּ שְׁמַעְתָּ מִתּוֹךְ הָאֵשׁ *and his words thou didst hear out of the midst of the fire*, תּוֹךְ, cstr. of תוֹךְ, *Grammar*, p. 135, col. 3, (מִתּוֹךְ) *of the fire*. מִתּוֹךְ הָאֵשׁ is the common phrase in such a connexion rather than מִהָאֵשׁ.

³ So in Ezek. 15⁷. מִן־הָאֵשׁ would also be possible (§ 14. 2 c), and is found in Num. 18⁹; but the text there is doubtful, and not supported by the Septuagint. Generally speaking, however, in prose the fuller form is commoner. But for the more idiomatic turning of this particular phrase, see the preceding Note.

⁴ Without the אֶת־, if we regard the line as poetry. So Jonah 2³.

⁵ Not לִפְנֵיהֶ, because יָהּ, having only one significant consonant, is a *light* suffix, § 19. 2, and the regular rules of vocalization (§ 6) apply.

⁶ A good illustration of the so-called circumstantial clause; see Note 7 in section A of this Exercise. We should say idiomatically, "with a sword in his hand."

⁷ Pausal form of חָרֵב, § 10. 4 a (also *Grammar*, p. 100, line 5).

⁸ The first , is the *methegh* (two places from the tone), the second is the *sillug*, which marks the end of the verse.

⁹ Whether the ך will take the dagesh or not, will depend on whether we conceive a slight pause to intervene between this and the preceding word. Both forms could be theoretically justified. In Ps. 119¹⁰⁹ we find נַפְשִׁי בְּכַף תְּמִיד *my soul is in my hand* (כַּף, § 43, col. 1) *continually*, i.e. my life is in continual jeopardy (note also the omission of the dagesh from כ: so in the translated sentence after לִבִּי). On the other hand, cf. Exod. 25³⁰ לֶחֶם פָּנִים לִפְנֵי תְּמִיד *shew-bread* (lit. bread of the presence) *before me continually*.

¹⁰ The article is never found with this phrase. It more commonly appears in the masc. form יוֹם נָקָם: cf. Isa. 34⁸ 61² 63⁴, Prov. 6³⁴. In Isa. 63⁴ the sentence (with "my heart") appears as יוֹם נָקָם בְּלִבִּי with the shorter form לִב; for the suffix, see *Grammar*, § 43, col. 3. So in the translated sentence we might write בְּלִבּוֹ.

¹¹ See sentence 10, in the Hebrew, of Exercise 18 C.

¹² Theoretically this might be בְּרָאִים לִבְכוּתֵיהֶם, but לִבְבוֹת (pl. of לֵב) is found only once: Hebrew prefers to say "their *heart*"—see Note on לִבְבוֹת in Exercise § 18 B. לְבוֹת (pl. of לֵב) is found—always in poetry—five times thus, and twice with the suffix ם; לְבוֹתָם Isa. 44¹⁸, לְבוֹתָם Ps. 125⁴, in accordance with *Grammar*, p. 69, Note vi.

¹³ For fem.—*this thing*—see § 16. 4. 7.

§ 20.

A.

1. Thou hast not kept my covenant. 2. They have not kept thy law. 3. I have kept thy statutes with all my heart. 4. She did not remember her latter end. 5. They forgot their God. 6. Thy voice we heard out of the fire. 7. I am Joseph whom¹ ye sold into Egypt.² 8. Why is³ thy countenance fallen? 9. They shed blood⁴ like⁵ water. 10. Ye burned the city with⁶ fire. 11. God saw all that he had made, and, behold, it was very good. 12. Samuel said to⁷ the people, Whose ox⁸ have I taken or whose ass have I taken, or whom⁹ have I oppressed, or from whose hand have I taken a bribe?¹⁰ And all the people said, Thou hast oppressed no one,¹¹ and thou hast not taken anything from the hand of any one. 13. There flew to me one of¹² the seraphs, with a glowing stone in his hand,¹³ which he had taken with the tongs¹⁴ from off¹⁵ the altar. The woman stood before the king: עֲמַדָה הָאִשָּׁה לִפְנֵי הַמֶּלֶךְ 14
שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 15
God rested on the seventh day from the work which he had¹⁶ made.

¹ For this idiom read carefully § 13. 2.

² מִצְרִימָה pausal form of מִצְרַיִם, with *He locale*, § 17. 3.

³ נָפַל plur. in Hebrew, because פָּנִים is plur. Note the absence of the daghesh from פָּנִיךְ because of the vowel at the end of the preceding word; also its absence from ך in דְּמִים of the next sentence, for the same reason.

⁴ דָּם is used in the singular "when the blood is regarded as an organic unity," as, *e.g.*, "the blood of sacrifices (collected in the basin

and then sprinkled)." On the other hand דָּמִים (plur.) denotes *blood which is shed*. As this often suggests murder, דָּמִים "acquired the sense of a *bloody deed*, and especially of *blood-guiltiness*." See G.K. § 124 n.

⁶ Note the use of the article in comparisons (see Note 2 of Exercise 14 B).

⁶ Note the use of the article, as always, with this phrase—"burned in *the* fire," the fire which, as every one knows, burns. Cf. our "to fall into the water, into the fire." It is often used of familiar objects; cf. Gen. 2¹¹ אֲשֶׁר-שָׁם הָהָרֵב *where there is gold*.

⁷ After אָמַר, either אֶל- or לְ may be used.

⁸ Note this construction carefully. At first sight confusing, it is really quite normal—the ox (cstr.) of whom (abs.).

⁹ For אֶת-כִּי, see § 13. 7 c.

¹⁰ Note the absence of the daghesh from כ after the vowel: see Note 9 of Exercise 19 B.

¹¹ "Not . . . a man, no one," § 13. 4. So with אִישׁ in next clause, "from the hand of a man," *i.e.* of any one.

¹² Note the מִן—one from, out of, the seraphs; for a discussion of the possible constructions after אָהַר, see Note 20 of Exercise 46 B.

¹³ Another good illustration of the circumstantial clause—"and in his hand a glowing stone." See Note 6 of Exercise 19 B.

¹⁴ מְלַקְּחִים dual (from root לקח), "takers, catchers, tongs." The prefix מ sometimes denotes the *instrument*, § 30. 2 b.

¹⁵ Hebrew says more accurately "from *on*," blending the prepositions מן and על. Cf. מִתַּחַת *from under*.

¹⁶ As Hebrew has no plupf., the pf. in such connexions has to do duty for it, § 20. 9, § 46. I. 1 a (3).

B.

1 לֹא שָׁמַרְתָּם אֶת־דְּבָרֵי : 2 נִפְלָה אֵשׁ אֱלֹהִים מִן־הַשָּׁמַיִם :
 3 נָתַן אֱלֹהִים ¹מֵאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם : 4 נִפְּלוּ כָּל־הַזִּכְרִים
 לִפְנֵי ²הַחֶרֶב : 5 שְׁמֵי הַשָּׁמַיִם לְאֱלֹהִים ³וְהָאָרֶץ נָתַן לִבְנֵי
 אָדָם : 6 נִפְּלָתָה הָעִיר ⁴בְּלִבָּב הַיָּם : 7 שָׁמַרְתִּי אֶת־לְשׁוֹנִי
 מִדְּבָרִים רָעִים : 8 אֵלֶּה מִשְׁלֵי שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל הַחֶכֶם :
 9 שָׁמַעְנוּ אֶת־קְלוֹ מְהִיכְלוֹ : 10 נִפְּלוּ פְּנֵיהֶם : 11 סָמְכְנוּ
 אֶת־יְדֵינוּ עַל־רֹאשָׁה : 12 בְּרַבַּת יְהוָה עַל־בְּנֵיהָ : 13 יִשְׁכְּנוּ

על־מי⁶ הנְהָרוֹת הַגְּדוֹלִים : 14 שֶׁרָפְתָם אֶת־עֵינֵם בְּאֵשׁ :
 15 יִלְדָה לְאִשָּׁה בֶן לְזִקְנִיו : 16 שָׁכְחוּ אֶת־דְּבָרִי וְאֶת־
 מִשְׁלִי שִׁפְתָי :

¹ Without אֶת because indefinite, § 13. 7 a.

² Pausal form of הַחֲרִיב, § 10. 4 a and p. 43 (of *Grammar*), footnote 3.

³ Rather than וְאֶת־, in a poetic line like this.

⁴ The poetic form of this phrase is usually either בָּלֶב־יָם (for לֵב reduced to לֶב, see § 10. 3 a : note also the omission of the article before יָם) or בָּלֶב יָמִים (§ 43, col. 1—being a plur. of majesty or amplification). In Jonah 2⁴ it appears as בָּלֶכֶב יָמִים.

⁵ The cstr. sing. of בָּרַכָה always appears thus—with a daghesh in the כ (§ 18. 2) ; but with pronom. suffixes there is no daghesh, *e.g.* בִּרְכָתוֹ *his blessing*.

⁶ This plur. of נָהַר is commoner than נְהָרִים, but, as the word is masc. in the sing., the adjective which accompanies it would normally take the *masc.* plur. form : § 16. 4. 6

§ 21.

A.

- אֲשַׁמֵּר 1 sing. impf. Qal of שָׁמַר.
 לְשַׁמֵּר inf. cstr. Qal of שָׁמַר, with prepos. לְ prefixed.
 שִׁמְרוּ 2 plur. masc. imperat. Qal of שָׁמַר.
 שִׁמֵּר 2 sing. masc. imperat. Qal of שָׁמַר. Also inf. cstr.
 הַשְׁמֵר 2 sing. masc. or 3 sing. fem. impf. Qal of שָׁמַר.
 יִשְׁמְרוּ 3 plur. masc. impf. Qal of שָׁמַר.
 נִשְׁמַר 1 plur. impf. Qal of שָׁמַר.
 נִנְבִּים plur. masc. abs. of passive ptc. Qal of נָבַה.
 נִנּוּב inf. abs. Qal of נָבַה.
 תִּפְקְדוּ 2 plur. masc. impf. Qal of פָּקַד.
 תִּזְכְּרִי 2 sing. fem. impf. Qal of זָכַר.
 זָכֵר 2 sing. masc. imperat. Qal of זָכַר. Also inf. cstr.
 פְּרִתִּים plur. masc. abs. of active ptc. Qal of פָּרַח.
 דְּרִשִּׁי plur. masc. cstr. of active ptc. Qal of דָּרַשׁ.
 רְמִישׁ sing. fem. abs. or cstr. of active ptc. Qal of רָמַשׁ.
 תִּשְׁמְרֶנָּה 2 or 3 plur. fem. impf. Qal of שָׁמַר.

B.

1. Thou shalt not steal. 2. Ye shall not observe their judgments. 3. As for us,¹ we will cut down trees² from the mountain. 4. Pursue after him. 5. I have promised³ to keep thy words. 6. The rulers⁴ of this people. 7. Who shall dwell on the mount of Yahweh? One who walks perfectly,⁵ and⁶ works righteousness, and speaks truth in his heart. 8. Joseph came from the land of Egypt to bury⁷ Jacob. 9. They buried the corpse of the aged prophet in the grave where⁸ the man of God was buried.⁹ 10. The sons of Jacob went down to Egypt to buy food. 11. And now gather to me all Israel to mount Carmel¹⁰ and the prophets of the¹¹ Ba'al four hundred, that eat at¹² Jezebel's table. 12. Now Deborah, a prophetess,¹³ was judging¹⁴ Israel at that time, and she used to sit¹⁵ under Deborah's palm in the hill-country¹⁶ of Ephraim. 13. God said to Abimelech in a dream of the night, Behold, thou art a dead man because of the woman whom thou hast taken, for she is a married woman.¹⁷

Thine enemies will pursue	}	אֶחָרֶיךָ	18 יִרְדְּפוּ עֹד	14
after thee no more				
On that day I will pour out	}	אֶשְׁפֹּךְ	19 אֶת־רוּחִי	15
my spirit upon all flesh			עַל־כָּל־בָּשָׂר:	

¹ See Note 10 of Exercise 19 A.

² *i.e.* for wood: hence עֵצִים often = (pieces of wood, *i.e.*) *wood*.

³ אמר is occasionally used in this sense, followed, as here, by לְ with the inf. cstr.

⁴ Pl. cstr of active ptc. of מִשַּׁל, the ruling ones (of). This word (*môshêlê*) could not be confused with מִשְׁלֵי *mishlê* proverbs. The *hōlem* of the first word is absorbed in the point of the שׁ: § 3. 4 b.

⁵ Or better, "in integrity." For Semitic feeling, הָמִים is not a nominative ("he who walks as a perfect man"), but rather (as we may infer from Arabic, where the case-endings are easily recognized) an *accusative* (the case often used, in such connexions, to describe the *manner* in which an action takes place, and practically equivalent, as here, to an adverb). The passage Isa. 33^{14f.}, which very closely resembles Ps. 15^{1f.}, has, as its corresponding phrase הִלֵּךְ צְדָקוֹת *he that walketh righteously* (lit. in righteousnesses), which proves conclusively

that הַמִּים here is not a nominative in apposition with the *he* implicit in הָלַךְ. For this adverbial accusative, see G.K. § 118 *n* (and for another possible explanation of these two passages, as a sort of cognate accusative—going *the way of* righteousness—see G.K. § 117 *r*, footnote 4).

⁶ א before the labial פ; § 15. 1 c.

⁷ לִקְבֹּר first syllable closed, § 21. 2 (a) ii; hence daghesh in ב.

⁸ שֵׁם . . . אִשָּׁר : § 13. 2 a. בּוּ (*in it*) . . . אִשָּׁר would have been equally good.

⁹ The beginner is apt to suppose that a Hebrew sentence containing a ptc. must, like a Latin, Greek, or English sentence containing such a ptc. (sepultus, τεθαμμένος, ταφείς, having been buried), be completed by a finite verb. But while the Hebrew ptc. may be used like a real ptc. (e.g. Lev. 11²⁷ כָּל הַחַיָּה עֹלֵצָהּ *every* [beast] *going on* [*i.e.* that goes on] *its paws*), and thus often partakes of the nature of a noun or an adjective (cf. Ps. 119¹⁵⁷ רַבִּים רָרִים רָרִים *many are those pursuing me, i.e.* my persecutors: and in sentence 11 of this Exercise אֹכְלֵי שֻׁלְחַן אִיזָבֵל *those eating at, i.e.* who eat at, the table of Jezebel), it is also *very* frequently used *alone*, practically in the sense of a finite verb, just like a pf. or impf. (though, of course, with a different shade of meaning; for which see § 46. IV. 2). So here the meaning is *not*, “the man of God, having been buried, was or did” something else, to be indicated by a finite verb. *The sentence is complete as it stands*, and קָבַר alone means *was buried* (not with reference to the act of burial, which would rather be the pf. of a passive voice—e.g. Niph'al, § 25—but rather *lay buried*). This very frequent use applies to active and passive ptc. alike: see sentence 12 of this Exercise הִיא שֹׁפֵטָה *she was judging*.

¹⁰ Note that Carmel, as here, frequently has the article—a reminiscence doubtless of its ultimate meaning (*the* garden-land). So Jordan is הַיַּרְדֵּן *the river that descends* (from יָרַד), *the rushing river*.

¹¹ Note *the* Ba'al, not simply Ba'al. The Ba'al in question was the Ba'al of Tyre, Melkart. In the ancient Semitic world there were “gods many and lords many” (1 Cor. 8⁵).

¹² For ptc. see Note 9 above; and note the construct which, like the English *of* which usually translates it (impossible here), covers a very wide range of relationships.

¹³ Lit. “a woman, a prophetess.” Such pleonastic phrases are not uncommon; cf. Jud. 6⁸ אִישׁ נָבִיא *a man, a prophet*. Cf. our “a widow woman.”

¹⁴ For force of ptc. as practically equivalent to a finite vb., see Note 9 of this section.

¹⁵ Lit. “she was sitting” or “dwelling”: both meanings are possible in the context (Jud. 4⁵): on the whole, “sitting” is better.

¹⁶ See Note 5 of Exercise 19 A.

¹⁷ Lit. "the owned of an owner, the ruled of a ruler," *i.e.* the wife of a husband. *בַּעֲלָה* is the cstr. sing. fem. pass. ptc. of *בָּעַל*: in the *scriptio plena* *בַּעֲלָהָ*, it would have been more readily recognizable. This is the word which has given rise to "Beulah land"; Isa. 62⁴ *thy (f.) land בַּעֲלָהָ shall be called בַּעֲלָהָ Bē'ûlâ, i.e. married.*

בַּעַל in the sentence before us is the pausal form of the noun *בַּעַל* (lord, husband). The accent shows that it could not be the verb, which takes the accent on the *last* syllable, and would be here, in pause, *בַּעַל*.

The last three words illustrate the circumstantial clause (see Note 7, Exercise 19 A).

¹⁸ Note that as the first syllable of the impf. is closed, the *ד* at the beginning of the next syllable must take the daghesh.

¹⁹ Daghesh in *פ*: see previous Note.

C.

1 אֶרְדֹּף אַחֲרֶיהָ: 2 אֲמַרְתִּי לְרֹדֶף אַחֲרֶיהֶם: 3 רֹדֶף (or רֹדְפוֹ) אַחֲרָיו: 4 נָתַן אֶת־הַכּוֹכָבִים בְּרִמְזֵה הַשָּׁמַיִם לְמִשְׁלַ בְּלִילָה: 5 יִשְׁפֹּט יְהוָה אֶת־הָעָם הַזֶּה: 6 עֵיר שֹׁפֶכֶת דָּם¹ כַּמִּים: 7 שָׁמַר לְשׁוֹנָה מָרַע: 8 תִּשְׁמְרוּ אֶת־מִצְוֹת אֱלֹהֵיכֶם בְּכֹל־² לְבַבְכֶם: 9 חָדְלוּ לְסַפֵּר אֶת־מִשְׁלֵי שִׁפְתֵּי³ כִּי הֵם פָּחוּל אֲשֶׁר עַל שִׁפְתַּי הֵם: 10 אֶת־מִצְוֹתָיו וְאֶת־דְּבָרָיו נִשְׁמַר: 11 יִשְׁמְרוּ בְנֵי אֶת־בְּרִיתוֹ: 12 יָדִים⁴ שֹׁפְכוֹת דָּם: 13 וְאֲנִי אֶרְדֵּשׁ⁶ אֶל־אֱלֹהִים: 14 בָּא לְשֹׁפֵךְ דָּם: 15 נִשְׂרָף אֶת־עֵירְכֶם בָּאֵשׁ: 16 קָבַר (or קִבְּרוּ) אֶת־נַבְלָתִי בִקְבֹר אֲשֶׁר הִנְבִּיאִים⁹ קְבוּרִים¹⁰ שָׁם:

¹ For the article used in comparisons, see Note 2 of Exercise 14 B.

² Note 2nd pl. suffix *always* has the accent on the last syllable: here *לְבַבְכֶם*, so *דְּבַרְכֶם*, etc. Never, therefore, in pause, could this become *לְבַבְכֶם*. The sing., however, *לְבַבְךָ*, *דְּבַרְךָ*, etc. (where the *י* is the methegh, in the second place from the accented *ד*), takes in pause *לְבַבְךָ*, *דְּבַרְךָ*, etc., § 10. 4 (c) i, § 19. 2, Note 1 (p. 69 of *Grammar*).

³ In dependent sentences, *e.g.* after כִּי, *for*, the predicate frequently stands first, especially if the subject be a pronoun; cf. 1 Kings 18²⁷ קָרָאוּ בְּקוֹל-גָּדוֹל בְּיָאֱלֹהִים הוּא *cry with a loud voice, for he is a god.* (See Note 2 of Exercise § 16 A.) In the translated sentence, however, הֵם is put first, to bring the antecedent immediately before the relative; and, for the order, cf. Mal. 3² כִּי־הוּא בָּאֵשׁ מְצַרֶּה *for he is like a refiner's fire* (מצרֶה, Pi'el ptc. of צָרָה, § 26. 4, § 36. 1 (3) a).

⁴ *Plural*, for there is no dual of the ptc.; see § 16. 5 b. The plur. of the ptc.—both masc. and fem.—will be better understood when we reach § 30.

⁵ The *I* is here emphatic, hence it is expressed by the pronoun: Eliphaz is implicitly contrasting himself with Job (Job 5⁸).

⁶ דָּרַשׁ is more usually construed with the simple accus.

⁷ Or, as Hebrew seems usually to have turned such sentences so as to bring *burn* and *fire* together, we may render נִשְׂרַף בָּאֵשׁ (אֶת-)עֵינֵיכֶם.

⁸ נִבְלָתִי occurs once (Isa. 26¹⁹); cf. § 18. 2, small print. But the text is uncertain; and, in view of the well-attested normal forms נִבְלָתָהּ, נִבְלָתָהּ, etc., there can be little doubt that we ought here to translate by נִבְלָתִי.

⁹ See Note 9 on section B of this Exercise.

¹⁰ Or בו; § 13. 2. Cf. Note 8 on section B of this Exercise.

§ 22.

A.

תִּשְׁפֹּלְנָה 2 or 3 plur. fem. impf. Qal of שָׁפַל.

קָטַנְתִּי 1 sing. pf. Qal of קָטַן.

תִּקְטַן 2 sing. masc. or 3 sing. fem. impf. Qal of קָטַן.

יִבְלֶה 3 sing. fem. pf. Qal of יָבַל.

יִבְלֶהֶם 2 plur. masc. pf. Qal of יָבַל. (See § 22. 1 b.)

אֶשְׂבֹּל 1 sing. impf. Qal of שָׂבַל.

לִבְשִׁי 2 sing. fem. imperat. Qal of לָבַשׁ (לָבַשׁ is also found).

נִכְבֵּד 1 plur. impf. Qal of כָּבַד.

תִּכְבְּדִי 2 sing. fem. impf. Qal of כָּבַד.

אֶנְדֹּל 1 sing. impf. Qal of נָדַל.

רָעִבוּ 3 plur. pf. Qal of רָעַב (pausal form of רָעַב).

§ 36. 1. (2), Ps. 34¹¹; § 10. 4 c.)

B.

1. We shall not hear the sound of the trumpet, nor shall we be hungry for bread. 2. Thou art not able to count the stars. 3. The name of Yahweh will be great¹ for ever. 4. Draw near (*sing.*) and hearken to all the words which I am about to speak² unto thee. 5. Now I know that thou fearest God.³ 6. O Yahweh, my God, thou art very great. 7. The memory of the righteous is blessed,⁴ but the name of the wicked shall rot. 8. Nigh art thou, O Yahweh, and all thy commandments are truth, my ringing cry shall come near before thee. 9. In⁵ the time of Solomon's old age his heart was not perfect with Yahweh his God, like the heart of David. 10. The king shall read in the book of the law all the days of his life, that he may learn to⁶ fear⁷ Yahweh his God. 11. No⁸ flesh can be⁹ righteous before thee.

קֹדֶשׁ אַתָּה יְהוָה מְלֵאָה¹⁰ בְּכָל-הָאָרֶץ בְּבוֹדָךְ I 2

Holy art thou, O Yahweh, all the earth is full of thy glory.

שָׂבַעְתִּי¹¹ עֹלֹת וְדָם כְּרִים לֹא הִפְצֵתִי I 3

I am sated with burnt-offerings, and in the blood of oxen I delight not.

¹ This may also mean "May (or) let the name of Y. be great (*i.e.* magnified)." Cf. Ps. 35²⁷ 40¹⁷ 70⁵ יִגְדַּל יְהוָה *Yahweh be magnified*. In that case יִגְדַּל would be jussive, rather than impf., though here, as usually, the forms would coincide. See § 23. I. 1.

² Note that the ptc. *by itself* means "*am* about to speak," and is practically equivalent to a finite vb. (See Note 9, Exercise 21 B.)

Note further this very common use of the ptc. to express the *imminent future*, *i.e.* to be about to do something: cf. § 46. IV. 1 (p. 159 of *Grammar*). This is a very common construction in Deuteronomy, specially in the frequently recurring phrase, "the land *which* Yahweh thy God is about to give thee," אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ, Deut. 4⁴⁰.

Note also the prep. אַחֲרֵי after דָּבַר.

The second imperative of the sentence might be more idiomatically rendered by *that thou mayest hearken*. The imperative sometimes has this force: *e.g.* Amos 5⁴ דְּרִשׁוּנִי וְחִי *seek me and live*, *i.e.* *that ye may live* (see Driver, *Hebrew Tenses*, § 65).

³ Lit. "that a fearer of God art thou."

Note the order of the words after בִּי, and cf. 1 Kings 18²⁷ quoted in Note 3 of Exercise 21 C.

⁴ Lit. "is for a blessing"—a very frequent use of the prep. לְ to indicate "a transition into a new state or condition, or into a new character or office" (BDB, p. 512, col. 1). In this way הָיָה = *become* in many different connexions, cf. Gen. 2⁷ וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and the man *became* (for וַיְהִי see § 45. 2. 3) a living soul." לְ is thus often practically = *so as to be* or *become*: e.g. Exod. 21⁷ when a man sells his daughter לְאִמָּה so that she *passes into the state* of a female slave, i.e. sells her *for* or *as* a slave; Deut. 6⁸, thou shalt bind them (*i.e.* the words of the *shema'*) לְאוֹת *for* a sign.

Note the omission of the article before צַדִּיק and רְשָׁעִים. Poetry often omits the article where prose would insert it, e.g. Ps. 2⁹ מִלְּכֵי-אָרֶץ *the kings of the earth*.

⁵ Or more correctly *at*. לְ expresses concurrence (*at*) rather than duration (*in*, בְּ). The meaning is, "when Solomon had grown old." לְ as an indication of time is much rarer than בְּ.

⁶ Notice the לְ which precedes the inf. after לָמַד, and so usually after vbs. signifying, "to begin, to cease, to desire, to be willing, to refuse, to be able," etc.

⁷ יִרְאָה is inf. cstr. of יָרָא : § 22. 3.

יִרְאָה is also very frequently used as a noun (= *fear*), especially in such phrases as יְהוָה or אֱלֹהִים יִרְאָה *the fear of God* or *Yahweh*, the Hebrew phrase for "religion, reverence, piety."

⁸ כָּל . . . לֹא, *no*: cf. § 13. 4.

⁹ This would illustrate the potential use of the impf.: cf. § 46. II. 4. It may, however, also simply mean "*is* righteous," as the impf. may be used to express a general truth: § 46. II. 5 c. Or, "in thy sight shall no flesh be justified."

¹⁰ For the omission of the daghesh from כ after א, cf. Isa. 34⁶ חָרֵב לַיהוָה מְלֵאָה דָּם *a sword has Yahweh (which) is filled with blood*; cf. Ps. 35²⁷ יֹאמְרוּ תָמִיד *let them say continually*.

¹¹ In the original (Isa. 1¹¹) the *waw* is written only once עֲלוֹת: cf. § 4. c. But as the absence of the first *waw* (representing *ō*) would make it difficult for the beginner to recognize the word in unpointed Hebrew, it has been added. Vocalic consonants are always welcome in unpointed texts: their absence aggravates the difficulty of pointing and interpretation.

C.

1 לא יכלתי¹ לקרב: 2 אגדל: 3 (sing.) קרב (plur.) or קרבו: 4 אתהאלהים אשר עשה את השמים ואת הארץ אני ירא: 5 לא יכלתם לשמר את פקודי בכל לבבכם: 6 קטנת (fem.) or קטנת (masc.) 7 שמע למען תלמד ליראה את יהוה אלהיך: 8 לא יכלו לרדף אחרי: 9 שכלתי: 10 ידעתי כי מלוד³ תמלוד: 11 חדלו⁴ לקרב לפני⁵ כי מלאו ידיכם דמים: 12 מהגדלת אלהי עמקו מאד מחשבותיה:

¹ The inf. after יכל is usually preceded by ל. See Note 6 in section B of this Exercise.

² In ואני פאשר שכלתי שכלתי and as for me, as I am bereaved, I am bereaved (Gen. 43¹⁴), the first שכלתי is the normal form and the second the pausal. This illustrates the rare transition from *ô* or *ō* to *ā* in pause: see G.K. § 29 *u*.

³ In the original the last two words appear as מלוד תמלוד (1 Sam. 24²¹). The inf. abs. may be written either as מלוד or מלוד: the second vowel (*ô*) is *unchangeably* long, whether it has consonantal representation (*i*) or not. But the second vowel of the impf. Qal (and also, of course, of the imperat. and—mark—the inf. *astr.*) is only *tone*-long (*ô*): how little it can hold its own, like an unchangeably long vowel, is clear from the readiness with which it is depressed to sh^ewa—e.g. יקטל yiqṭāl, יקטלי yiqṭālû. Therefore it is, strictly speaking, incorrect to represent this merely *tone*-long vowel by a consonant, as is done in תמלוד. The vocalic consonant is indeed occasionally found (cf. Ps. 1³ ויבול shall wither, from ויבל), but this ought not to be imitated. It is, generally speaking, a sign of late date, when vocalic consonants tended to multiply, and ו was used indiscriminately to represent either *ô* or *ō*.

⁴ For ל before the inf. after חדל, see Note 6 in Section B of this Exercise.

⁵ In Isa. 1¹⁵ the last three words appear in the following order: מלאו (pausal form) ידיכם דמים. "This collocation brings the subj. and obj. into very close relation." *Syntax*, § III. *c*.

⁶ The *vb.* עמק is intended to be used here. If the *adj.* עמק is used, the proper form would be not עמקות, as if it were a First Declension word, but עמקות; see § 43. 4.

§ 23.

A.

1. I would keep thy law continually. 2. Let us make a covenant, I and thou, and it shall be for¹ a witness between me and thee.² 3. Abraham said to the Hittites,³ Sell me a grave, that⁴ I may bury my dead out of my sight.⁵ 4. Be not very⁶ angry, O Yahweh. 5. Draw not nigh hither, for the place whereon thou art standing⁷ is holy ground.⁸ 6. Jacob said to Esau, First sell me thy birthright; and he sold him his birthright. 7. Yahweh said, Behold,⁹ the man is become as God, knowing¹⁰ good and¹¹ evil; and now, lest¹² he put forth his hand and take¹³ of the tree of life and eat and live for ever. 8. And the waters prevailed exceedingly¹⁴ upon the earth, and all flesh expired that moved upon the earth, among birds and cattle, and all mankind. 9. And it shall be, like people, like priest,¹⁵ and I will visit his deeds upon him;¹⁶ and they shall eat, and not be satisfied,¹⁷ for Yahweh they have forsaken.

10 נִקְרְבָה אֶל־יְהוָה וְיִשְׁפֹּט בֵּינִי וּבֵינְךָ:

Let us draw nigh to Yahweh, that he may judge between me and thee.

11 וַיִּשְׁכַּחוּ¹⁸ בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ אוֹתָם בְּיַד מֶלֶךְ מוֹאָב:

And the Israelites forgot Yahweh their God and he sold them into the hand of the king of Moab.

¹ For this very frequent use of לְ, see Note 4 of Exercise 22 B.

² Note that Hebrew repeats the preposition. Cf. the repetition of בָּ towards the end of sentence 8 of this Exercise.

³ So, rather than "the children of Heth." See Note 6 of Exercise 19 A.

⁴ This illustrates the *final* use of the *simple* waw with impf. (or rather cohortative); § 23. 3. 6. The meaning is not "and I shall bury," which would normally be (after the imperat. as after an impf.; § 23. 3. 5 b) וַיִּכְבְּרֵתִי.

⁵ Lit. "away from at my face." Mark the blending of מִן and לְ, and see Note 15 of Exercise 20 A.

⁶ מְאֹד though commonly used as an adverb = *very*, *exceedingly*, is

strictly and primarily a noun (= *abundance*); hence עַד־מֶאֶר, lit. *unto abundance*, exceedingly.

⁷ For ptc. used like a finite vb., see Note 9 of Exercise 21 B.

⁸ Lit. "ground of holiness." קֹדֶשׁ is a *noun*, not to be confused with the adj. קָדוֹשׁ *holy*.

⁹ הֵן is not so common as הִנֵּה.

¹⁰ Note that יָדַע is sing., not plur. (יָדְעִים). When אֱלֹהִים means *God*, it is nearly always construed with a sing.; when it means *gods*, it takes the plur.

Note also the use of the ptc. here, not as practically = a finite vb., but in simple apposition, like an adjective. See reference in Note 7. The original reads at this point לְדַעַת in respect of (לְ) knowing (cstr. inf. of יָדַע, § 39. 2. 2 (d) i, ii). Gen. 3²².

¹¹ See § 15. 1 d.

¹² This might be explained as a pregnant use—"I fear) lest," cf. Gen. 19¹⁹. But it is better to assume an *anacolouthon*—"lest he may eat (let us send him forth)." The latter clause is omitted, but it is implied in the next verse (Gen. 3²³), "so he sent him forth."

¹³ Note that after the first impf. (natural after פָּנָה) all the subsequent vbs. have the *pf.* with waw consec.

¹⁴ מֶאֶר is occasionally duplicated for emphasis—"exceedingly, exceedingly."

¹⁵ *i.e.* the priest shall fare like the people. The *him* and the *his* of the next clause therefore probably refer to the priest. Grammatically, however, they could just as well refer to the people, as עַם is masc. sing.

Usually a phrase like this כָּעַם כִּכְהֵן would mean "the people shall fare as the priest" (*Grammar*, p. 87, lines 2-6). But occasionally (as here, Hos. 4⁹, and in Isa. 24² where the same phrase occurs) the meaning is the reverse. So Isa. 24² בַּעֲבֹד בְּאֲדֹנָיו—not "the servant shall fare as his master," but (as the servant, so his master) "the master shall fare as his servant." (Note in this last illustration the article with _ instead of _ before עֹבֵד—one of the very rare exceptions to the rule of § 11. b.)

¹⁶ This is a common Hebrew phrase for *punish*, פָּקַד עַל־ to visit one's ways, deeds, etc. (accus.), upon one (עַל־); cf. Am. 3².

¹⁷ More idiomatically, "without being satisfied." Note for prose composition this way of rendering "without."

¹⁸ Notice the methegh in the open syllable, as the two words are linked by the maqqeph into a word-group, and practically constitute one word.

¹⁹ Hebrew says "into the *hand* of" rather than *hands*; cf. Jud. 2¹⁴ 3⁸ 4² 10⁷, and cf. Note 12 of Exercise § 19 B.

B.

1 לא תִשָּׁבֵב בַּמָּקוֹם הַזֶּה: 2 אֲשַׁכְּבָה: 3 אֶל־תִּקְרְבוּ:
 4 יִשְׁפֹּט יְהוָה בֵּינִי וּבֵין הָעָם הַזֶּה: 5 שְׁמַע¹ תִּפְלְתִּי
 אֱלֹהֵינוּ: 6 מְכֹרוּ לִי אֶת־הַמָּעֶרָה הַזֹּאת וְאֶקְבְּרָה⁴ אֶת־
 מִתִּי שָׁם: 7 אָכַל הָאִישׁ מִן־הָעֵץ אֲשֶׁר בָּגַן וַיִּקְצֹף אֱלֹהִים
 8 וְאֶת־הָעֵגֹל לְקַחְתִּי וְאֲשָׂרָף אֹתוֹ בָּאֵשׁ: 9 כֹּה
 אָמַד יְהוָה⁶ הִנֵּה אֲנִי⁷ נֹתֵן אֶת־הָעִיר הַזֹּאת⁸ בְּיַד⁹ מֶלֶךְ
 בָּבֶל וְשָׂרָף¹⁰ אֶתָּה בָּאֵשׁ: 10 יִלְדָּה שָׂרָה לְאִישָׁה בֶּן וַיִּגְדֹּל
 הַיָּלָד: 11 וַיִּקְרָא אֱלֹהִים¹¹ לָאוֹר יוֹם וְלַחֹשֶׁךְ¹² קָרָא לַיְלָה:
 12 וְשָׁמַרְתָּ אֶת־תּוֹרָתוֹ¹³ תָּמִיד: 13 וְאַזְכֹּר אֶת־דְּבָרָיו:
 14 וְהָיָה כִּנְבִיא כִּפְהֵן:

¹ Or שְׁמַע תִּפְלְתִּי (emph. imperat., § 23. 2).

² אֶת omitted in poetry.

³ *Plur.*: if *sing.* מְכַר or even מְכֹרָה (so Gen. 25³¹, though we should rather expect מְכֹרָה, as the impf. is יִמְכֹּר. Conversely we find in Ps. 69¹⁹ קִרְבָּה where we should expect קָרְבָּה, as the impf. is יִקְרַב. See § 23. 2).

⁴ In Gen. 23⁴ אֶת is omitted before this word, in ver.⁸ it is inserted, which shows that usage was not uniform. אֶת is not indispensable even in prose, though it is extremely common.

⁵ This is the common form in prose; עֶר־מָאֵד is found chiefly in poetry.

⁶ The pers. pronoun following הִנֵּה, instead of being written separately as here, very often appears in the form of a suffix. Here it would be הִנֵּנִי. For the suffixes to הִנֵּה, see *Grammar*, p. 142, footnote 1.

⁷ Am *about to give*: ptc. used of the imminent future. See Note 2 (2nd paragraph) of Exercise 22 B.

⁸ Hebrew says, with נָתַן as with כִּיכֹר (sell), "into the *hand* of" rather than *hands*. See Note 19 in section A of this Exercise.

⁹ In Jer. 34² מֶלֶךְ and בָּבֶל are joined by maqqeph; consequently the first syllable of מֶלֶךְ has the methagh: מֶלֶךְ־בָּבֶל. See Note 18 in section A of this Exercise.

¹⁰ Generally Hebrew appends the pronoun (unless it is emphatic) in the form of a suffix to the vb. Here it would be וְשָׂרָפָה. A knowledge

of the pronominal suffixes, however, cannot be presupposed, as they are not dealt with till § 31 ; hence the use of the separate accus. here.

¹¹ See Note 1 of Exercise 14 A.

¹² The accent falls on the *first* syllable of this word ; see § 10. 4 (c) iii.

¹³ See Note 9 of Exercise 19 B.

§ 24.

Hardly any of the vbs. enumerated is found in all parts. It will be sufficient, for purposes of illustration, to take two — פָּקַד, which is found in all parts, and קָדַשׁ in all but the Hoph'al.

The feature which beginners are apt to overlook, in pointing, is that, as the first syllable of the pf. Niph'al, Hiph'il and Hoph'al is *closed* (like the first syllable of the impf. Qal), the second letter of the root, starting as it does a new syllable, will take a daghesh, if it be a *b'ghadkh'phath* letter.

Thus pf. Qal קָדַשׁ, impf. Qal יִקְדֹּשׁ, pf. Niph. נִקְדַּשׁ.
 Pf. Qal נִכְבַּד, impf. Qal יִכְבֹּד, pf. Niph. נִכְבְּד.
 Pf. Qal הִנָּדַל, impf. Qal יִהְיֶה, pf. Hiph. הִנְדִּיל.
 Pf. Qal סָתַר, pf. Niph. נִסְתַּר, pf. Hiph. הִסְתִּיר.

Of פָּקַד the parts are

Niph. נִפְקַד, Pi. פִּקְדָּה, Pu. פָּקַד, Hithpa. הִתְפַּקֵּד, Hiph. הִפְקִיד,
 Hoph. הִפְקִיד.

Of קָדַשׁ the parts are

Niph. נִקְדַּשׁ, Pi. קִדְּשׁ,¹ Pu. קָדַשׁ, Hithpa. הִתְקַדֵּשׁ, Hiph. הִקְדִּישׁ
 (Hoph.² הִקְדִּישׁ).

¹ In point of fact, however, the 3rd sing. masc. pf. Pi. of קָדַשׁ always appears in the form קִדְּשׁ : see § 26. 1 (a) i.

² Not found.

§ 25.

A.

נִשְׁמַר sing. masc. ptc. Niph. of שָׁמַר. It might also be the *pausal* form (נִשְׁמַר) of 3 sing. masc. pf. Niph. (נִשְׁמַר).

- הַשֹּׁפֵט 2 sing. masc. imperat. Niph. *or* cstr. inf. Niph. of שָׁפַט.
- נִפְקְדוּם 2 plur. masc. pf. Niph. of פָּקַד.
- אֲשַׁבֵּר 1 sing. impf. Niph. of יָשַׁב.
- נִכְתְּבוּ 3 plur. pf. Niph. of כָּתַב.
- נִשְׁפָּטוּ 1 plur. cohortative (§ 23. 1. 2) Niph. of שָׁפַט.
- לְהַפִּילָם cstr. inf. Niph. of מָלַט, with the prepos. לָ.
- יִשְׁקַל 3 sing. masc. impf. Niph. of שָׁקַל.
- תִּלְחַם 2 sing. masc. or 3 sing. fem. impf. Niph. of לָחַם.
- נִלְחַמְתִּי 1 sing. pf. Niph. of לָחַם.
- תִּזְכְּרֵנָה 2 or 3 plur. fem. impf. Niph. of זָכַר.

As the imperfects are susceptible of so many interpretations, it is hardly worth while to translate the above words, in the absence of a context.

B.

1. The wicked shall not be written¹ in the book of the living.² 2. The snare is broken,³ and, as for us, we⁴ are escaped. 3. And the earth was corrupted before God, and the earth was filled with violence. 4. He that sheddeth man's blood, by man shall his blood be shed.⁵ 5. And the child grew and was weaned. 6. I have been driven out this day from⁶ the face of the ground, and from thy face shall I be hidden. 7. And Yahweh repented that he had made man on the earth. 8. Never again⁷ shall all flesh be cut off by⁸ the waters of the flood. 9. The enemy came to the city, but he was not able to fight against it.

And the city was burned with fire. 10 וַתִּשְׂרַף הָעִיר בָּאֵשׁ: 10
 11 הַשָּׁמַר לָךְ פְּרִי־תִבְרַת בְּרִית 11 לְיוֹשֵׁב הָאָרֶץ 12 וְלִקְחָתָּ מִבְּנוֹתָיו לְבָנֶיךָ: 11
 Beware¹³ lest thou make a covenant with the inhabitants of
 the land and take of¹⁴ their¹⁵ daughters for thy sons.

¹ Note the methegh, which shows that the *sh'wa* is sounded (representing as it does the original *..* of the sing.), and also that the *ַ* is not *o* but *ā*. (Of course, if the *sh'wa* were silent and the *ַ* consequently *o* this would have the further effect of putting a daghesh in the *ב*: thus *בב*. But there is no such form.)

² So, rather than the "book of life." חַיִּים (*hay-yim*) certainly is often

a noun, meaning *life*; but it may also be the plur. of the adj. חַי *alive, living* (for duplication of י in pl. see *Grammar*, p. 140, § 43, col. 1): and Ps. 69²⁹ where חַיִּים is paralleled with צְדִיקִים *the righteous*, shows that חַיִּים is to be taken in the sense of "the living." The book of the living is the book in which are written the names of those who are destined to life (*i.e.* who will not perish in the judgment): cf. Ex. 32³².

Whether in the sense of *life* or *living*, we should normally, in prose, expect to find חַיִּים accompanied by the article, in accordance with *Grammar*, p. 60, Rule 1. *b* ("the book of life" or "the living"), though the article is frequently omitted in poetry. In point of fact the word is found both with and without the article, but on the whole more frequently without it than with it. *The land of the living* appears, *e.g.*, as אֶרֶץ חַיִּים in Ps. 27¹³ 52⁷, Isa. 53⁸, Jer. 11¹⁹, Ezek. 26²⁰ 32^{24, 25, 26, 27, 32}; but as אֶרֶץ הַחַיִּים in Job 28¹³, Ps. 142⁶, Isa. 38¹¹. So *the tree of life* appears in Gen 2⁹ 3^{22, 24} (prose) as עֵץ הַחַיִּים, but in Prov. 15⁴ (poetry) as עֵץ חַיִּים.

³ By itself נִשְׁפָּר might be ptc., but the parallel נִמְלֻטְנוּ, which can only be pf., makes it pretty certain that נִשְׁפָּר is also pf. (pausal form of נִשְׁפָּר).

⁴ אֲנַחְנוּ, which is unnecessary to the vb. in the 1st pers. plur., is emphatic—"we are escaped."

⁵ These six Hebrew words really constitute two lines of verse of three words each. Note the assonance—the play upon דָּם and אָדָם. Note further the use of the ptc. practically as a noun—"the one shedding, the shedder of." As a nominative it has strictly no grammatical construction in the sentence; it hangs in the air, the vb. יִשְׁפֹּךְ having as its subj. דָּמוֹ; but the meaning is quite clear.

⁶ Hebrew more pictorially, with the compound prepos. (עַל and מִן), "from upon":—we might say "from off."

⁷ Lit. "not . . . any more" (לֹא . . . עוֹד).

⁸ מִן can describe not only the source or origin, but the *cause*, and so is often = "in consequence of, on account of, by reason of."

⁹ Not וַתִּשְׁרַף. The retraction of the accent (with the waw consec.) and the consequent shortening of the last syllable described in § 25. 2, takes place chiefly where the word following the vb. is a monosyllable (as in the last illustration in § 25. 5), or a word with the tone on the first syllable: see § 10. 4 (c) iii. There are certain forms, however, in which the retraction has become usual: *e.g.* וַיִּלָּחֶם *and he fought*, is always thus written, and וַיִּנָּחֵם often (always in the phrase יְהוָה וַיִּנָּחֵם *and Yahweh repented*).

¹⁰ The imper. Niph. of שָׁמַר is to be included among the words referred to in the last sentence of the preceding note: it is *always*

(except in Isa. 7⁴ הַשָּׂמֶר) written in the form הַשָּׂמֶר. When it stands before לָךְ as it nearly always does, it is a perfectly normal form, coming under the principle stated in § 10. 3 a that “the occurrence of two accented syllables in immediate succession is contrary to the rhythm”:—normal, if we allow לָךְ to count as one syllable.

¹¹ יוֹשְׁבֵי collective, as frequently, “inhabitants.” Cf. Isa. 5³ יוֹשְׁבֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם “ye inhabitants of Jerusalem and ye men of Judah.”

After בָּרַת בְּרִית “to make a covenant,” *with*, which is here rendered by לְ, is also commonly rendered by אֶת- (*i.e.* the prep.) or עִם (for both words see *Grammar*, p. 142, footnote 1). Cf. Gen. 15¹⁸ בָּרַת יְהוָה אֶת-אַבְרָם *Yahweh made a covenant with Abraham*; Gen. 26²⁸ נִכְרְתָה עִמָּךְ בְּרִית עֲמֻךְ (*עֲמֻךְ* pausal form of עִמָּךְ) *let us make (cohortative) a covenant (notice absence of daghesh from ב after vowel of preceding word with which it so closely goes in sense; see Note 10 of Exercise 22 B) with thee.*

¹² Note: waw consec. with the *pf.* after the *imperf.* which naturally follows בָּנֵי. Note further, in this construction, that the accent is normally thrown forward from the penult to the *last* syllable (תָּ), and that consequently the vowel in the open syllable second from it (ִ) takes the methegh.

¹³ Lit. “take heed to thyself.”

¹⁴ “From among”: or it might be the partitive use of מִן “(some) from,” “some of.” מִן is occasionally used in this latter sense.

¹⁵ Singular suffixes in Hebrew, because יוֹשֵׁב is sing. For בֶּן and בַּת see *Grammar*, p. 153.

C.

1 קְרוֹב יְהוָה ¹ לְנִשְׁבָּרֵי-לֵב: 2 נִסְתַּרְתִּי מִפְּנֵי אֱלֹהֵי:
 3 הִסְתַּר מִפְּנֵי: 4 תִּסְתַּר בְּיוֹם הַהוּא: 5 וְתִשְׁחַת הָאָרֶץ
 וַיִּבְרַת כָּל-בָּשָׂר ² מִמִּי הַמְּבוּל: 6 וְרַעוֹת ⁴ הָרָשָׁעִים תִּשְׁבֶּרְנָה:
 7 אֶמְלֹטָה בְּיוֹם הַלָּחֶם: 8 וְתִמְלֵא הָאָרֶץ ⁵ דְּמִים: 9 נִקְבֵּר
 מִתּוֹ מִלְּפָנָיו: 10 פֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי נֹתֵן
 אֶת־הָעִיר הַזֹּאת בְּיַד מְלֹךְ-בָּבֶל וְשָׂרְפָהּ בָּאֵשׁ ⁷ וְאַתָּה לֹא
 תִּמְלֹט מִיָּדוֹ כִּי ⁸ תִּלְכֹּד וְנָתַתָּ בְּיָדוֹ: 11 בָּטַח ¹⁰ בַּיהוָה
 בְּכָל-¹¹ לְבָבָהּ ¹² וְאַל-תִּשְׁעַן אֶל-בִּינְתָּהּ:

¹ In the only two places where this phrase occurs (both poetry), the shorter form לֵב appears (Ps. 34¹⁹, Isa. 61¹; cf. Ps. 51¹⁹ לֵב-נִשְׁבָּר *a broken heart*).

Note further that the words for *heart, soul, eyes*, etc., when preceded by an adjective, are usually without the article; e.g. Ps. 7¹¹ יִשְׂרָאֵל *the upright in heart* (*Syntax*, § 22, Rem. 3).

² For this use of מִן, see Note 8 of section B of this Exercise.

³ Such is the order in Ps. 37¹⁷. In prose the vb. usually comes first, § 13. 6; but the order may be modified for a variety of reasons: see *Syntax*, §§ 110, 111.

⁴ In the Psalm רָשָׁעִים is written without the article, as is also צְדִיקִים (cf. v. 29). So in Ps. 1 these words are without the article (1⁰). They represent a party, and are almost equivalent to a proper name. See Note 4 (2nd paragraph) of Exercise 22 B.

⁵ Naturally without אֵת, as it is indefinite: so Ezek. 9⁹. A similar phrase in 2 Kings 3²⁰ puts אֶת־ before the accusative וַתִּמְלֵא הָאָרֶץ אֶת־הַמַּיִם *and the country was filled with the water*—which is permissible (though not obligatory), because the accus. is here *definite*, as the article and the preceding clause show (§ 13. 7 a).

For דָּמִים in the sense of *blood-shed*, see Note 4 of Exercise 20 A.

⁶ For this sentence read carefully Notes 6–10 of Exercise 23 B.

⁷ *Thou* is emphatic here in sense, if not in form, pointing as it does the contrast between the fate of the city and of the king (Zedekiah):—*and as for thee*—hence the pronoun אַתָּה may be appropriately added, though it is not strictly necessary.

⁸ Or תִּתְפֹּשׂ (as in Jer. 34³, where notice the abs. inf. of the *Qal* תִּפְשׁ before the *Niph.* תִּתְפֹּשׂ). לָכֵר, *to seize, capture*, is used chiefly of cities, sometimes of persons, תִּפְשׁ chiefly of persons, sometimes of cities.

⁹ *Pf.* *Niph.* (with waw consec.) following the *impf.* In full it would be נִתְּנָה, but the 2nd and the 3rd *n* are both assimilated to the following *t*: cf. § 33 1a, 3a.

If the connexion between the *waw* and the vb. is broken, then the vb. takes the tense it would take if it were alone—here the *impf.* (thou shalt be given). This is how it appears in Jer. 34³ וּבִיָּדוֹ תִתְּנָה *and into his hand thou shalt be delivered*—here a rather more impressive order. See *Syntax*, § 111.

¹⁰ בטח usually takes בְּ after it (to trust *in*), sometimes עַל־ (to trust or rely *on*), rarely אֶל־ (to trust *to*). In the original (Prov. 3⁵) אֶל־ is used here, perhaps the better to point the contrast with the next clause.

On the pointing בִּיהוָה (cf. § 10. 5 b), see G.K. § 102 *m*. “The divine name יהוָה, which has not its original vowels (יהוה) but those of אֱדָנִי, except that the *’* has simple not compound *shewa*, takes the prefixes

also, after the manner of אֲדָנִי, thus וַיְהִי, לַיהוָה, בַּיהוָה, מִיְהוָה (since they are to be read אֲדָנִי וַאֲדָנִי, בָּאֲדָנִי, מִבָּאֲדָנִי, for the א of אֲדָנִי quiesces after the prefixes ב, כ, ל, ו but is audible after מ (מן)."

¹¹ In Prov. 3⁵ לִבֶּךָ (pausal form of לִבְךָ) from the shorter form לֵב —see Note 5 of Exercise 18 D.

¹² The order in the original is וְאַל־תִּשָּׁעַן אֶל־הַשְּׁעֶן, and unto thine own understanding lean not, in accordance with the principle that "it is a point of style, particularly in prophetic and poetic parallelism, to vary the order of words. So even in ordinary prose. Exod. 3⁷ רָאִיתִי אֶת־עֲנִי עַמִּי וְאֶת־צַעֲקָתָם שְׁמַעְתִּי 'I have seen the misery of my people, and their cry I have heard'" (Syntax, § 111, Rem. 3).

§ 26.

A.

1. Hear, O heavens, for it is Yahweh¹ that has spoken: Sons have I brought up, but, as for them, they have rebelled against me. 2. Why then will ye harden² your hearts, as the Egyptians³ and Pharaoh hardened⁴ their hearts? 3. The heavens are telling⁵ the glory of God. 4. Remember the Sabbath day⁶ to keep it holy. 5. Noah walked with⁷ God. 6. And they heard the voice of Yahweh as he walked⁸ in the garden in the cool⁹ of the day, and the man and his wife hid themselves¹⁰ from the presence of Yahweh. 7. And no expiation can¹¹ be made for the land for the blood that has been shed¹² in it, except by the blood of him that shed it.¹³ 8. What shall we speak, or how shall we justify ourselves? 9. The poor are seeking water, and there is none.

Thy face, Yahweh, I will seek. 10 אֶת־פָּנֶיךָ יְהוָה אֶבְקֹשׁ:

11 נִמְצְאוּ הַחֲמֹזִים אֲשֶׁר הָלַכְתָּ לִבְקֹשׁ:

The asses are found which thou wentest to seek.

12 וַיִּקְרָא פְרָעָה אֶת־כָּל־חֲכָמֵי מִצְרַיִם¹⁴ וַיֹּסֶפֶר¹⁵ לָהֶם אֶת־חֲלֹמֹ:

And Pharaoh called all the wise men of Egypt, and he related to them his dream.

¹ The order shows that יְהוָה is emphatic; no less an one than Yahweh is the speaker.

² Or “*do ye harden*”—expressing the action (which here is present, but may also be past) in a vivid and pictorial way ; see § 46. II. 1. 2.

³ מצרים can mean the *people* (*Egyptians*) as well as the *land of Egypt*.

⁴ The ptc. is the natural tense here, as the action is a *fact* of the distant past (1 Sam. 6⁶).

⁵ For this very common use of ptc., see Note 9 of Exercise 21 B.

The ptc. means “are telling *evermore*,” as distinguished from the impf. which would mean “tell from time to time, from day to day” (§ 46. IV. 2), and the pf. which would mean, “told once for all.”

⁶ Lit. “the day of the Sabbath.”

⁷ אִתּוֹ is clearly here the prep. “with,” not the sign of the accus.

⁸ Lit. “walking”—Hithpa. ptc.

⁹ Lit. “at the breeze of the day, *i.e.* towards evening, when in Eastern lands a refreshing wind springs up” (Skinner’s *Genesis*).

For לְ = *at*, see Note 5 of Exercise 22 B.

¹⁰ Notice the Hebrew *singular*. In the case of a compound subject, as here, “when the pred. is first, it perhaps oftenest agrees in gend. and numb. with the element of the subj. which is next it ; but it may be in plur. When the subj. has once been mentioned, the following vbs. are in the plur. ; cf. Gen. 31¹⁴ וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרֵנָה *and Rachel and Leah answered and said* (תַּעַן, 3 *sing. fem. apocopated impf.* Qal of עָנָה ; § 45. I. (4) ; Num. 12¹ וַיֹּאמְרוּ . . . וְאַהֲרֹן . . . *and Miriam and Aaron spoke and said*” (*Syntax*, § 114. *b*). Note that the plur. vb. in the last illustration is *masc.*, while in the former (referring to two *women*) it is *fem.*

¹¹ Lit. “and for the land it (impersonal) cannot be atoned (or expiated) for the blood,” etc. The general sense of the sentence shows that the potential meaning must be given to the impf. here. § 46. II. 4.

¹² The Niph. of שָׁפַךְ occurs 8 times. We met it in the impf. (יִשְׁפֹּךְ) in sentence 4 of the Hebrew into English of § 25. The Pu’al occurs 3 times, inclusive of this passage, which is from Num. 35³³. The Pu’al is, generally speaking, the passive of the Pi’el, but the Pi’el of שָׁפַךְ does not occur in O.T.

¹³ Lit. “the one shedding (ptc.) it” (*i.e.* the blood—*masc.* suffix agreeing with דָּם) or “its shedder.” The formation of the suffixes (pronominal and plural) to words of the type of שֹׁפֵךְ is explained in § 30.

¹⁴ For חֲכָמִי, see § 6. 2 (d) ii.

¹⁵ Note that there is no daghesh forte in the י (§ 7. 5).

B.

1 אֵלֶּה הַדְּבָרִים אֲשֶׁר יִדְבַּרְתִּי: 2 אֶל־תִּכְבְּדוּ אֶת־לִבְכֶּם
 פְּרִיקְצוּ יְהוָה אֱלֹהֵיכֶם: 3 בִּקְשׁוּ אֶת־פָּנָיו: 4 הִתְחַלְכוּ
 לִפְנֵי³ וְהִתְקַדְשְׁתֶּם: 5 לֹא יִכְלֹתִי לְדַבֵּר אֶל־הָעָם הַזֶּה כִּי
 כִּבְדּוֹ אֶת־לִבָּם: 6 שְׁמַעְנִי אֶת־קוֹל יְהוָה מִתְּהִלָּךְ בְּגֹן
 וּנְתַתֵּבָא מִפָּנָיו: 7 אֲמַר אֶל־הָאִשָּׁה דַּבְּרִי וְתַדְבֵּר הָאִשָּׁה:
 8 אִכְבַּד אֶת־מַכְבְּדִי: 9 וְעַתָּה הִנֵּה הַמֶּלֶךְ מִתְּהִלָּךְ לִפְנֵיכֶם
 וְאֲנִי זָקֵנִתִי וְאֲנִי הִתְחַלֵּכְתִּי לִפְנֵיכֶם מִנְעוּרִי עַד־הַיּוֹם
 הַזֶּה:

¹ Here, in pause, we should expect דִּבַּרְתִּי, and in other vbs. this is the correct pausal form of this and similar parts, e.g. קָטַלְתִּי, קָטַלְתָּ. But with דַּבֵּר and שָׁבַר the 1st pers. pf. Pi'el does not in pause raise the $_$ to $_$; the form is always יִדְבַּרְתִּי and שִׁבַּרְתִּי (G.K. § 52 I).

² While the Pi. pl. *pf.*, *impf.*, and *ptc.* write the $_$ without the daghesh forte, § 7. 5 (בִּקְשׁוּ, יִכְבְּדוּ), the daghesh is always inserted (as above) in the *imperat.*

³ The *pf.* with waw consec. is the most common construction after an imperat. (as after an *impf.*); § 23. 3. 5 b. But a succession of imperatives is possible: cf. Gen. 17¹ וְהָיָה תָמִים לִפְנֵי הָתְהַלֵּךְ walk thou before me and be thou (imper. of הָיָה, § 45. 2. 3 a) *perfect*. So in the translated sentence we might write וְהִתְקַדְּשׁוּ (pausal form of הִתְקַדְּשׁוּ; § 26. 3 c). Sometimes the perfect and imperative alternate; cf. Gen. 27^{43f.} וְיִשְׁבֹּתָ עִמּוֹ . . . וְקוּם בָּרַח and arise, flee, and dwell with him; עֲלֵי וְאָמַרְתָּם אֵלָיו go up and say to him. See Driver, *Hebrew Tenses*, § 112.

Note further הִתְקַדְּשְׁתֶּם instead of, as we should expect, הִתְקַדְּשִׁים, by the attenuation of *a* to *i*; G.K. § 44 d. Cf. Lev. 11⁴⁴ 20⁷, Ezek. 38²².

⁴ Pausal form of דַּבְּרִי, § 10. 4 c.

⁵ Lit. "those honouring me"—*ptc.* with suffix, § 30. In poetry the $_$ would be dispensed with (so 1 Sam. 2³⁰).

⁶ The אֲנִי brings out the contrast between the speaker and the king: see Note 7 of Exercise 25 C. Then, after the intrusion of the אֲנִי, the natural tense to express *I am old* is the *pf.*, § 22. 6; and this again would normally be continued by waw consec. with the *impf.*, § 23. 3. 1 a

(but see next Note). In the original, however (1 Sam. 12²), אֲנִי is again repeated, and is, of course, followed by the natural tense to express "I have walked," viz. the pf. : וַאֲנִי הִתְחַלֵּכְתִּי.

⁷ In spite of the fact that the pf. is almost habitually followed by waw consec. with the impf., that construction (וַאֲתִהְיֶה) would not be quite appropriate here; for, strictly speaking, it implies a real *sequence*, whether chronological or logical: it represents "the *continuation* or *development* of the past which came before it" (Driver, *Hebrew Tenses*, § 67)—and that is not the case here. The insertion of אֲנִי enables the pf. to stand in its full pf. force (*I have walked*); without it the meaning might be "and I *will walk*." In 1 Sam. 12² the אֲנִי has perhaps an additional justification in the contrast with the preceding בְּנֵי (my sons).

§ 27.

A.

1. Thou¹ hast made me king instead of David my father. 2. Behold my face is against² this people and I will destroy them from off the face of the ground. 3. And God stationed the cherubim before the garden of Eden, to guard the way to the tree of life.³ 4. God set luminaries in the firmament of heaven, to divide the day from the night.⁴ 5. And I⁵ will assuredly hide my face on that day. 6. Behold, his head will be thrown⁶ to thee over the wall. 7. And they sent and called Jeroboam, and they made him king over Israel. 8. And the firmament permanently divided⁷ the waters from⁸ the waters.

9 אֶל-הַסִּיחַ אֶת-פְּנֵיךָ מִהֶעָם הַזֶּה:

Hide not thy face from this people.

10 וַיִּמְטֵר יְהוָה עַל-הָעִיר אֵשׁ מִן-הַשָּׁמַיִם¹⁰ וַיִּשְׂמַד אוֹתָהּ מֵעַל-פְּנֵי
הָאֲדָמָה:

And Yahweh rained fire from heaven upon the city and destroyed it from off the face of the earth.

¹ The separate pronoun, usually emphatic, is not always so. Sometimes it "appears to be placed before the verb more on rhythmical grounds, *i.e.* in order to give the statement a fuller sound than that of the bare verbal form" (G.K. § 135 *a*). It is common, *e.g.*, in solemn promises; cf. 1 Kings 2¹⁸, Bathsheba said וְאֶנִּי אֶדְבֹּר עָלֶיךָ אֶל-הַמֶּלֶךְ

Good: I will speak concerning thee to the king (notice עַל = concerning, common after vbs. of speaking and hearing). The addition of the pronoun is common "particularly in responses to preceding statements or requests, as Gen. 21²⁴ אֲנֹכִי אֶשָּׁבַע *I will swear* (Niph. of שָׁבַע). And in prayers the *thou* is merely part of the solemnity of the sentiment, 1 Kings 3⁶" (*Syntax*, § 107, Rem. 1). The translated sentence (1 Kings 3⁷) is from a *prayer* of Solomon.

² A.V. and R.V. render "upon" (Am. 9⁸). But in this context "upon" has a definitely unfavourable, even hostile sense, and is practically = *against*. בָּ frequently means this: cf. Gen. 16¹² בּוֹ יָדוֹ בְּכָל יָד *his hand against all and the hand of all against him*; 2 Sam. 20²¹ יָדוֹ נִשָּׂא בְּכָל־יָד *he has lifted up his hand against the king*. "To fight against an enemy" is usually בָּ יִלָּחֵם.

³ See *Grammar*, p. 61, line 5.

⁴ Lit. "to make a separation between the day and between the night." Note the repetition of בֵּין: this is normal.

⁵ The אֲנֹכִי might be emphatic—"as for me, to whom they will certainly turn for help in their distress" (Deut. 31¹⁸); or it may simply be a mark of the solemn style referred to in Note 1.

⁶ Ptc. to indicate the (imminent) future—see Note 2 (2nd paragraph) of Exercise 22 B. The ptc. in this sense is frequently introduced, as here, by הֵנָּה (§ 46. IV. 1).

⁷ The ptc. by itself can express the idea of continuity or duration (§ 46. IV. 1 and 2; see Note 5 of Exercise 26 A). But in order to express the idea of duration more distinctly, the vb. הָיָה *to be*, is sometimes used with the ptc.; cf. Gen. 37² יוֹסֵף הָיָה רֹעֶה *Joseph was shepherding*, and here in Gen. 1⁶ *was* (permanently) *dividing*. This usage is more common in the later style.

⁸ Besides בֵּין . . . בֵּין we may use ל . . . ל. Note the ך in the pre-tone under the ל; § 14. I d.

⁹ Note the *jussive*—not the impf. (תִּסְתִּיר); while the *imperative* (הִסְתֵּיר) after אַל- would be impossible; § 23. I. 1. Note (i).

¹⁰ Note carefully the form taken by the Hiph. with waw consec. (וַיִּמְטֵר not וַיִּמְטֵר; so וַיִּשְׁמַד). In the Hiph. alone does the *jussive* differ from the impf. (§ 23. I. 1), and it is the *jussive* form that is used in impf. Hiph. after waw consec., § 27. I (a) i.

B.

1 יִשְׁעֵת ¹ לְשֹׁמֵר וְעַתָּה לְהַשְׁלִיךְ: 2 אֶל-תַּעֲדֹק אֶת-הַרְשָׁעִים:
3 אֶסְתִּירָה ² פָּנַי מִן-הָעַם ³ הָרַע הַזֶּה כִּי הִשְׁחִיתוּ לִפְנֵי עַל-

הָאָרֶץ: 4 אָמַר הַמֶּלֶךְ הַשְׁלִיכוּ אֶת־רֹאשׁוֹ אֵלֵינוּ בְּעֵד
 הַחוּמָה וַיִּשְׁלִיכוּ אֶת־רֹאשׁוֹ אֵלֵיהֶם: 5 כִּי הִמָּטֵר וַיִּמָּטֵר
 עַל־הָעִיר הָרָעָה הַהִיא אֵשׁ מִן־הַשָּׁמַיִם וַהֲשִׁמִּיד אֹתָהּ וְלֹא
 תִּזְכֹּר עוֹד לְעוֹלָם: 6 מָצָא הַנְּבִיא אֶת־הַיֶּלֶךְ ⁴ מִשְׁכָּב עַל־
 מִטָּתוֹ: 7 יָרְדְּנוּ אֶל־הָעִיר לְהִלָּחֵם ⁵ עָלֶיהָ וְלֹא יָזַלְנוּ
 לְהַשְׁמִיד אֹתָהּ: 8 אָמַר רְאוּבֵן אֶל־תִּשְׁכַּחוּ־דָם הַשְׁלִיכוּ
 אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וַיַּפְשִׁיטוּ אֶת־יוֹסֵף
 וַיִּשְׁלִיכוּ אֹתוֹ ⁶ הַבּוֹרָה וְהַבּוֹר רָק:

¹ The incorrect form שָׁמֹר in Eccl. 3⁶ is a mark of the later style. It is incorrect, because the *ō* of the cstr. inf. is only a *tone*-long vowel and may pass into *sh^wwa*; cf. § 31. 9, and Note 3 of Exercise 22 C.

² Daghesh omitted from פ after אסתר: so Deut. 32²⁰. See Note 10 of Exercise 22 B.

³ In pause this always appears, of course, as הָרַע, but this form also appears in other places; e.g. Exod. 33⁴ אֶת־הַדְּבָר הָרַע הַזֶּה, whereas this very same phrase appears in Deut. 17⁵ with הָרַע. The form depends upon the accent with which it is accompanied (*Grammar*, pp. 230f.).

⁴ (u) is more general in the Hoph. *ptc.* than (o), but in the other parts, while (o) predominates, usage occasionally varies even within the same vb.; cf. Ezek. 32³² הִשְׁכַּב (pf.) *was laid*, 32¹⁹ הִשְׁכַּבָּה (emphatic imper. sing.) *be laid*.

⁵ "To fight *against* a city" is usually עָלֶיָּה. (See Note 2 of section A of this Exercise.) בָּהָּ would therefore not have been so appropriate here; but, had we used it, the previous word would then have become לְהִלָּחֵם (see Note 9 of Exercise 25 B); cf. Jud. 11^{27, 82} where this form is followed by בִּי and בָּם.

⁶ In Gen. 37²⁴ וַיִּשְׁלְכוּ and הִפְּרָה are written in the *scriptio defectiva* (§ 4. d), and הִפְּרָה is immediately followed by הַבּוֹר—which shows how fluctuating the usage was. So the sing. רָק is usually written, as here, in the *scr. def.*, while the plur. usually appears in *scr. plena* רִיקִים. But the student should not burden his memory with these details, as there is no solid principle behind the fluctuations. וַיִּשְׁלְכוּ and וַיִּשְׁלִיכוּ are written indifferently; but the absence of the vocalic consonant makes the reading and accurate pointing of unpointed Hebrew more difficult. With the ל a Hiph'il is immediately recognizable: without it, the

unpointed impf. Hiph. might equally well be impf. Qal, Niph., Pi., Pu., or Hoph.

§ 28.

כָּתַבְתִּי	1 sing. pf. Qal of כתב.
כָּתְבוּ	plur. masc. abs. act. ptc. Qal of כתב.
כָּתוּבוּ ¹	plur. masc. abs. pass. ptc. Qal of כתב.
תִּכְתֹּב	2 sing. masc. or 3 sing. fem. impf. Qal of כתב.
יִכְתֹּב	3 sing. masc. impf. Niph. of כתב.
שֹׁמֵר	inf. cstr. or 2 sing. masc. imperat. Qal of שמר.
נֹשֵׁמֵר	sing. masc. abs. ptc. Niph. ² of שמר.
נִשְׁמֵר	1 plur. impf. Qal or inf. abs. Niph. of שמר.
הִשְׁמֵר ³	2 sing. masc. imperat. (or inf. cstr.) Niph. of שמר.
מִשְׁמֵר	sing. masc. abs. or cstr. ptc. Pi. of שמר.
יִרְדֶּף	3 sing. masc. impf. Pi. of רדף.
אִשְׁבֵּר	1 sing. impf. Qal of שבר.
אִשְׁבֵּר	1 sing. impf. Pi. of שבר.
מִזְכִּיר	sing. masc. abs. or cstr. ptc. Hiph. of זכר.
הַמְשִׁיל	inf. abs. or 2 sing. masc. imperat. Hiph. of משל.
רָדַף	3 sing. masc. pf. Pu. of רדף.
הִשְׁבֵּר	3 sing. masc. pf. Hoph. of שבר.
זָכַר	inf. abs. Qal of זכר.
תִּמְשִׁילוּ	2 plur. masc. impf. Hiph. of משל.
תִּשְׁקַלְי	2 sing. fem. impf. Qal of שקל.
שֹׁקֵל	inf. cstr. or 2 sing. masc. imperat. Qal of שקל.
שִׁכַּב ⁴	2 sing. masc. imperat. Qal of שכב.
מִלְכָּת	sing. fem. abs. or cstr. act. ptc. Qal of מלך.
יִמְטֵר	3 sing. masc. impf. Hiph. of מטר.
יִפְקֹד ⁵	3 sing. masc. jussive Hiph. of פקד.
מִסְתַּתֵּר	sing. masc. abs. or cstr. ptc. Hithpa. of סתר.
יִקְדֵּשׁ	3 sing. masc. impf. Qal of קדש.
תִּלְבֹּשְׁנָה	2 or 3 plur. fem. impf. Qal of לבש.
תִּזְכְּרְנָה	2 or 3 plur. fem. impf. Niph. of זכר.

¹ The name given to the third division of the Old Testament in Hebrew—"Law, Prophets, and *Writings*."

² Or pausal form of the 3 sing. masc. pf. Niph.

³ Always (except in Isa. 7⁴) appearing as הִשְׁמֵר.

⁴ This form, as it happens, may also be the inf. cstr. Qal (cf.

2 Kings 14²²: with ל, Gen. 34⁷). But such a form of inf. cstr. is very rare, natural as it might seem, in the case of stative vbs.; the last vowel is usually *o* not *a*: cf. 1 Sam. 12²³ חָרַל : § 22. 3.

⁵ This is the form used with a waw consec. after a pf., § 27. 1 (a) i.

§ 29.

A.

1. And God created man in his (own)¹ image. 2. Your ways are not my ways.² 3. And now, ye inhabitants³ of Jerusalem and ye men of Judah, judge, I pray you, between me and my vineyard. 4. And they hid the child and his nurse from the face of⁴ the queen. 5. Thy word is a lamp to my foot⁵ and a light to my path. 6. Make fat⁶ the heart of this people and make heavy their ears.⁷ 7. And the broad open places of the city shall be filled⁸ with boys and girls.⁹

8 פְּנֵי יְהוָה לְהַכְרִית מִהָאָרֶץ וְזָכָרָם:

The face of Yahweh is against the wicked, to cut off the remembrance of them from the earth.

9 בַּסֶּפֶד וּבַהֲבֵד לֹא חִפְצָתִי:

Thy silver and gold¹¹ I do not delight in.

¹ If it be desired to emphasize the pronoun in the oblique case in Hebrew, this is done by adding the appropriate pronoun (necessarily in the nominative case, as there is no other, § 12), and the pronoun is then frequently preceded by **נָם**, *also, even*. Here, *e.g.*, we might add **נָם-הִוא**. Cf. 1 Kings 21¹⁹ דָּמָךְ נָם-אַתָּה *thine own blood* (lit. *thy blood, even [thou, of thee] thine*); Gen. 27³⁴ בְּרַכְנִי נָם-אֲנִי *bless ME also* (2 s. m. imperat. Pi. of בָּרַךְ with 1 sing. suffix: *Grammar*, p. 211, last column). So after nouns: cf. Gen. 4²⁶ לֵאשֶׁת נָם-הִוא *to Seth also*.

² For the order, see sentence 5, "a light to my foot is thy word."

³ See Note 11 (1st paragraph) of Exercise 25 B.

⁴ More idiomatically, the English Versions say simply *from*, omitting *the face of* (2 Kings 11²). Note this for prose composition. פְּנִים is very much commoner in Hebrew than *face* in English: cf. Jer. 42¹⁷ "none of them shall survive or escape מִפְּנֵי הָרָעָה *from the evil*" (*i.e.* calamity). (It is interesting to note that earlier in the sentence the same word has been used in its ordinary sense: "all the men that

שָׁמוּ אֶת־פְּנֵיהֶם לָבוֹא מִצְרַיִם have set *their faces* to go into Egypt.”) So Jer. 44²² מִפְּנֵי רָע מַעַלְלֵיכֶם “because of the evil of your doings” (cf. Deut. 28²⁰). Starting from this usage, it is even found, with אֲשֶׁר in the very next verse (and once again in Exod. 19¹⁸) as practically = a conjunction, מִפְּנֵי אֲשֶׁר קִטְרַתֶּם “because ye have burned incense” (Jer. 44²³).

⁵ Another reading is רַגְלֵי (dual) *feet*; so the Greek Version (τοῖς ποσίν μου).

⁶ *i.e.* callous.

⁷ *i.e.* dull. Note the contrast in the order of these two clauses, and see Note 12 of Exercise 25 C. Had the vb. in the second clause come at the beginning, it might have been imperat. (co-ordinate with the first imperat.) וְהִכְבֵּד or, more usually, waw consec. with the *pf.*: וְהִכְבֵּדְתָּ (see Note 3 of Exercise 26 B). But the sentence as it stands gives a better rhythmical balance.

⁸ This might seem to be a case of natural agreement—the masc. plur. vb. agreeing with a masc. plur. noun (רַחֲבוֹת, despite its fem. plur. ending, retaining the [presumably] masc. gender of the singular, in accordance with § 16. 4. 6). But in point of fact רַחֲבוֹת is *fem.*, so that רַחֲבוֹת is *fem.* also. The masc. plur. of the vb. is in reality due to a certain dislike of the 3rd plur. fem. impf.

⁹ For quiescent י in וַיִּלְרֹת see § 9. 1.

In the original (Zech. 8⁵) this word is followed by מְשַׁחֲקִים “boys and girls *playing*” (Pi. ptc. of שָׂחַק, § 36. 1. 3 a). Note that the ptc. is *masc.* in accordance with the rule that an adj. or ptc. accompanying two or more nouns of different genders is put in the *masc.*: cf. Neh. 9¹³ וּמִצְוֹת טוֹבִים וְחַקִּים *good statutes* (Grammar, p. 140, § 43, col. 4) and *commandments*.

¹⁰ For כֹּ, meaning *against*, see Note 2 of Exercise 27 A.

¹¹ After ה the construct of וְהָב is written in Gen. 2¹² (as occasionally under other initial sibilants accompanied by shewa) with the *composite* shewa, וְהָב—“to emphasize the vocal character of the shewa,” G.K. 10 g. Cf. Grammar, p. 18, lines 5-8.

B.

1 מְלִכִּי: 2 מְלִכֵּינוּ: 3 סִפְרִיו: 4 צִדְקָה: 5 בְּרִינֵנוּ:
6 רִגְלִיהָ (m.) or רִגְלֶיהָ (f.): 7 בְּרִינֵנוּ: 8 בְּסִפְּם: 9 נִסְתָּרָה
10 כִּי הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ:

11 לֹא דִרְכֵינוּ דִרְכֵיהֶם: 12 וַיִּכְרַע כָּל־הָעָם עַל־בְּרָכִיו
 לִפְנֵי הַמֶּלֶךְ: 13 תִּדְבַּר־נָא שְׁפָחָתָהּ בְּאָזְנֵי הַמֶּלֶךְ: 14 מֶלֶךְ
 אֱלֹהֵי וּמַלְכֵי עַל־צִיּוֹן הָר קָדְשׁוֹ: 15 אֲדִרְתִּי: 16 גְּבֻרָתָהּ:
 17 מִמְּלַכְתּוֹ מִמְּלַכֶּת עוֹלָם: 18 אֲבָרִית קִשְׁתָּם וְכַל־כְּלִי
 מִלְחָמָתָם:

¹ First syllable of dual closed, hence daghesh in כ (Grammar, p. 101, footnote 2).

² Or וַיִּכְרַעו and בְּרָכֵיהֶם. (Note that in Jud. 7⁶—the only place where this suffix occurs with בָּרַךְ—the first syllable is *not* closed, though it is closed, as we should expect, with the other suffixes, בְּרָכִי, בְּרָכִיו, בְּרָכֶיהָ. Conversely, in the *plur.* of such words—both with suffixes and in *cstr.*—the first syllable is sometimes, though very rarely, closed: *e.g.* Gen. 42^{25, 85} בַּסִּפִּיָּהֶם *their pieces of money*, Ezek. 17⁹ טָרֶף from לָטֹף *leaf*. But these irregularities are not to be imitated.)

A plur. vb is frequent, and easy to understand, when the collective noun comes first; cf. 2 Sam. 15²³ כָּל־הָאָרֶץ בּוֹכִים *all the country was weeping*: but the vb. may be plur. even when it comes first; cf. Hos. 4⁶ נִדְּמוּ עַמִּי *my people are destroyed* (Niph. of דָּמָה, § 44. 2), 2 Sam. 18⁷ וַיִּנָּפְּלוּ עִם יִשְׂרָאֵל *and the people of Israel were smitten*. A collective noun may take the verb (and the subsequent suffixes alluding to it) either in the sing. or the plur. In sentence 6 of section A of this Exercise the suffix is sing.—“make heavy *its* ears.” Singular may alternate with plur. even in consecutive verses: *e.g.* Jud. 9³⁶ people יוֹרְדִים *are coming down*; 9³⁷ יוֹרְדִים (in both cases immediately preceded by עָם). Not infrequently the construction begins in the singular (especially when the predicate precedes), but is carried on, after the collective subject has been mentioned, in the plural: *e.g.* Exod. 1²⁰ וַיִּרְבּוּ הָעָם וַיַּעֲצֻמוּ מְאֹד *and the people multiplied (sing.) and waxed very mighty (plur.)*; G.K. § 145 g. (For יָרַב, apoc. impf. of רָבָה, see § 45. I. 1 d.)

³ מֶלֶךְ is never written as מֶלֶךְ in pause (Grammar, p. 100, line 7).

⁴ When the polite נָא is added to תִּדְבַּר, the .. of the vb. naturally becomes ׀ (§ 10. 3 a).

⁵ בּ is also used in connexion with הָר *mountain* (cf. Ps. 15¹).

⁶ *Everlasting*, before a noun, may be rendered thus: cf. Exod. 30²¹ חֹק־עוֹלָם *an everlasting statute* (חֹק becomes חֹק־ *hoq*, by § 10. 3 a). In Ps. 145¹³ the (chiefly late) word מַלְכוּת is used for *kingdom*, and the

sentence appears thus—מִלְכֹּתֶיךָ מִלְכֹּת בְּלִעָלָיִם. The plur. of עוֹלָם is found only 10 times in the Old Testament.

⁷ In the poetic style, אֶת is better omitted. See Mic. 5⁹⁻¹² where וְהִכְרַתִּי and *I will cut off* (pf. Hiph. of כָּרַת with waw consec.) occurs four times over (and also with other cognate words) without אֶת before the noun.

§ 30.

A.

It will be enough to say here that the words in the Vocabulary which belong to the First Declension are מִשְׁפָּט, עוֹלָל and חֶקֶה (fem. form of חָק: cf. *Grammar*, p. 140, § 43, col. 4); and to call attention to points apt to be overlooked in some of the other words.

בָּהֶן naturally takes with the ה a composite instead of a simple sh^ewa;

hence plur. בְּהֵנִי, with suffixes בְּהֵנִי, בְּהֵנִי, בְּהֵנִי, etc. (see § 36. 2).

מִזְבֵּחַ cstr. sing. מִזְבֵּחַ, with suffixes מִזְבְּחִי, מִזְבְּחֶךָ, מִזְבְּחָהּ, etc.; plur. מִזְבְּחוֹת (see § 37. 2).

מִקָּל cstr. sing. both מִקָּל and מִקָּל, with suffixes מִקָּלִי (§ 7. 5), מִקָּלוֹ, מִקָּלְכֶם; pl. מִקָּלוֹת.

אֵיב, with suffixes אֵיבִי, אֵיבְךָ (§ 30. I. 2 a), אֵיבָהּ, etc.; pl. אֵיבִים.

בָּפֶא, with suffixes בָּפֶאִי, בָּפֶאֶךָ, בָּפֶאוֹ, etc.; pl. בָּפֶאוֹת (see § 38. 2).

The cstr. sing. of בָּהֶן, אֵיב, and בָּפֶא is the same as the absolute.

עוֹלָל (as a First Declension word) takes plur. עוֹלָלִים.

עוֹלָל (as a Third Declension word) takes plur. עוֹלָלִים.

B.

1. The Israelites ate the passover with their loins girt,¹ their sandals on their feet, and their staff² in their hand.
2. Their king dealt kindly with our king, our³ priests, and our prophets. 3. I let mine enemy go⁴ and he escaped.
4. Thine enemy is dead who sought⁵ thy life. 5. And the inhabitants of the land shall go (*i.e.* walk) like blind men,⁶ and their blood shall be poured⁷ out like dust.

Thou art my son 6 בְּנִי אַתָּה:⁸
 Ye are my sons 7 אַתֶּם בְּנִי:
 I will speak no more in his name 8 לֹא אֶדְבֵּר עוֹד בְּשֵׁמוֹ:
 9 וְלָקַחְתֶּם אֶת־מַטְּלַתְכֶם בְּיָדְכֶם:

And ye shall take your staff in your hand.

¹ This and the next two clauses are good illustrations of the circumstantial clause, which is very frequently introduced by waw, but is also quite frequently, as here, added without waw (see Note 6 of Exercise 19 B).

² Notice *staff* in the *sing.* with *hand* in the *sing.* (see Note on לבבות in Exercise 18 B).

³ Note the repetition of the prep. with *each* of the nouns.

⁴ Note שָׁלַח in the Qal, *to send*; in the Pi. *to send off, send away, dismiss*, and, as here, *to let go, also to let loose*.

⁵ Note that the *daghesh forte* is not inserted in the מ of the Pi. ptc. after the article (§ 7. 5), but the vowel of the article is safeguarded by the methegh.

⁶ Note that Hebrew commonly uses the def. article in comparisons, as we also may here ("like *the* blind," though later in the sentence, Hebrew says, as we do not, "like *the* dust"). See Note 2 of Exercise 14 B.

Note that the article before עוֹרִים is ה, an exception to the rule in § 11 b. See Note 15 (2nd paragraph) of Exercise 23 A.

Note further the omission of the *daghesh forte* in the *waw*: § 7. 5.

⁷ For Pu. of שָׁפַךְ see Note 12 of Exercise 26 A.

⁸ Pausal form of אַתָּה; § 10. 4 b.

C.

1 זֶה בְּנִי וְאֵלֶּה¹ בְּנֵי בְנֵי: 2 שְׁלַח אֶת־הַצִּפְרָדְעִים עַל־
 כָּל־הָאָרֶץ: 3 כָּל־נְבִיאָיו כָּלְבִּים אֱלִמִּים לֹא יִכְלוּ לִנְפֹחַ:
 4 בִּירוּשָׁלַם כֶּסֶף קָדְשִׁי: 5 לָקַחְנוּ אֶת־מִקְלָנוּ בְּיָדֵינוּ:
 6 עָשׂוּ אֹיְבֵינוּ⁷ חֶסֶד עִם־בְּנֵינוּ: 7 אֵלֶּה הַחֲקוֹת וְהַמִּשְׁפָּטִים
 אֲשֶׁר תִּשְׁמְרוּ בָּאָרֶץ אֲשֶׁר אַתֶּם⁸ עֹבְרִים שָׁמָּה⁹ אַתָּה וּבְנֶךָ
 וּבֶן־בְּנֶךָ: 8 שְׂרָצָה אֲרָצָם¹¹ צִפְרָדְעִים בְּחֹרֵי מְלִיכֵיהֶם:¹²

¹ For the *daghesh* after אֵלֶּה, cf. Gen. 6⁹ אֵלֶּה תּוֹלֵדֹת נֹחַ *these are the generations of Noah*.

² The Pi.—"let loose"—is better here than Qal; so Ps. 78⁴⁵, and cf. Note 4 of section B of this Exercise.

For the Pi. of שָׁלַח, see § 37. 1. 2 a.

³ The pathah furtive with the *ע* of the singular does not really complicate matters. The plur. follows the exact analogy of קָטַל, and the pathah is simply ignored, as the guttural is now no longer final: § 8. 1 a. As the טַל of קָטַל gives טָלִים in the plur., so the דָּע gives דָּעִים.

⁴ In the original (Isa. 56¹⁰) the more vivid *impf.* is used—they are not at any time able to bark—יִכְלּוּ. For יָבֵל, see *Grammar*, p. 152. 2 (5).

⁵ The sing. is more in accordance with usage here than the plur. (see Exod. 12¹¹; also Note 2 in section B of this Exercise. The plur. of this word (מְקִלוֹת) cf. § 7. 5), which occurs occasionally (5 times in Gen. 30³⁷⁻⁴¹ and twice elsewhere), is not used in connexions like this. If used, the form would here be מְקִלוֹתַי. Note that *hand* is also in the sing.

⁶ For the manipulation of vbs. like עָשָׂה, see § 44. 2. 1.

⁷ Sometimes the חֶסֶד is put at the end of the phrase (*e.g.* “we will deal with thee *kindly*”) esp. where the *with* is followed simply by a pronoun; cf. Jud. 1²⁴ וְעָשִׂינוּ עִמָּךְ חֶסֶד and *we will deal with thee kindly* (note חֶסֶד in pause)

⁸ A good illustration of the use of the ptc. to indicate the (imminent) future—“ye (are) *about to cross*”—frequent in Deut. (see Note 2 of Exercise 22 B). In this construction the pronoun usually precedes the ptc. unless the ptc. be emphatic, or the clause begins, *e.g.*, with כִּי (see Note 2 of Exercise 16 A), *e.g.* Ps. 1⁶ יְהוָה יָדָע צְדִיקִים for *Yahweh knows the way of the righteous*.

⁹ In Jud. 8²² this phrase appears as נִבְחַתָּה נִבְחַנְךָ גַּם בְּנִבְחַנְךָ, but in Deut. 6² with *waw* (ו) as in the translation. The latter is much the commoner: cf. Gen. 6¹⁸.

¹⁰ For בֵּן, see p. 153. The pausal form of 2. s. m. suffix בֶּן (effected by changing *to* *..*, cf. *Grammar*, p. 69, Note i.) is naturally treated as a *vocalic* suffix, and the rule of § 30. 1. 1 applies; *i.e.* the *..* of בֵּן becomes *..*, just as it does in בְּנִי *my son*.

¹¹ “When the subj. precedes the pred. there is in general agreement in gend. and numb. whether the subj. be person or thing; cf. Gen 15¹² וַתִּרְדָּמָה נַפְלָה and *a deep sleep fell*. But when the pred. precedes”—as here in the sentence from Ps. 105³⁰—“while agreement in gend. and numb. is usual, esp. when the subj. is personal, the vb. is often in 3 *sing. masc.* even though the subj. be *plur.* or”—as here—“*fem.*; cf. Gen. 1¹⁴ יְהִי מְאֹרֶה let *there be* (*masc. sing.*) *lights* (*masc. plur.*); 2 Kings 3²⁶ חֲזָק מִמֶּנּוּ הַמִּלְחָמָה the *battle* (*fem. sing.*) *was too strong* (*masc. sing.*) *for him* (lit. *stronger than he*; for comparative expressed

by מֶן, see § 47. 1); 1 Kings 11⁸ וַיְהִי־לּוֹ נָשִׁים שָׂרוֹת *and there were (masc. sing.) to him (i.e. he had) wives (fem. plur.) princesses (fem. plur.).*" The *masc. plur.* is apt to be used for the *fem. plur.* in 3 pl. impf.; cf. 1 Kings 11⁸ וַיִּטּוּ נָשָׁיו אֶת־לְבָבוֹ *and his wives perverted (3 pl. masc. impf. Hiph. of נָטָה, §§ 33, 44) his heart (i.e. his mind).* See *Syntax*, § 113. a, b.

¹² Not preceded by בְּ. Vbs. expressing the idea of *fulness* (as here) or *want*, are followed by the accusative; § 38. 3 b.

§ 31.

A.

Thou (*m.*) hast kept me. I have kept thee (*m.*). And he will keep him. To keep thee.¹ And to keep her. Keep (thou) me. And he kept me. And it clothed itself in me.² Thou wilt keep them. (In order) that³ I may keep it (*or her*). He will keep him. She will keep thee.⁴ They judged me. They judged them. When thou judgest.⁵ Judge (*sing.*) me. Thou hast remembered them. I will remember her⁶ (*or it, fem.*). And he remembered her. They will remember me. When he made mention of.⁷ Put (*sing.*) me in remembrance. She stole them.⁸ They stole thee (*m.*). And he will gather thee (*m.*). He gathered them. And I will gather them. And those that gather it⁹ (*or him*). When I gather. I will gather thee (*f.*).¹⁰ He will gather thee (*m.*).

¹ In spite of what is said in the last five lines of § 31. 3 (c), לְשֹׁמֵרָךְ (*lishmor^ekhâ*) is always written so, and never לְשֹׁמְרֶךָ (*l'shomr^ekhâ*).

² This does not mean "and he clothed me." לָבַשׁ in the Qal means *to put on a garment, be clothed with* (accus. of garment): only the Hiph. could mean "he clothed me" (*me* accus., and *garment* accus.: § 38. 3 b): cf. Gen. 41⁴² וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי־יָשֵׁן *and he clothed him in garments* (cstr. pl. of בָּגֶד of *fine linen*). The word in question is from Job 29¹⁴ צָדֵק וַיִּלְבַּשְׁנִי לְבָשֶׁתִּי וַיִּלְבַּשְׁנִי *I put on righteousness and it clothed itself in me*, it put me on, *i.e.* it became incarnate in me. Note that the word is not יִלְבַּשְׁנִי: impfs. (and imperats.) in a (*e.g.* יִלְבַּשׁ) follow the analogy of the *First Declension* (cf. דִּבְרָנוּ) not of the *Third*: § 31. 3 (a) i.

³ Cf. §23. 3. (6). The termination is 3rd sing. fem. suffix with *nûn energicum*; § 31. 7.

⁴ Said of חִכְמָה *wisdom*, in Prov. 4⁶. The suffix is 2nd sing. masc. with *nûn energicum*. Notice the dagh. forte in the ך by way of compensation for the lost *nûn*. (In Jer. 22²⁴ the *nûn* is retained, אֶתְקַנֶּה *I will tear thee off*—1 s. impf. Qal of נתקן, § 33. 1, in pause; cf. Ps. 72¹⁵ יְבַרְכֶּנּוּ *he will bless him*. But this is very unusual.)

⁵ Pausal form (§ 19, p. 69, Note i.) of cstr. inf. Qal.

⁶ 3 s. f. suffix with *nûn energicum*. The next word is the ordinary form of same suffix.

⁷ זָכַר Qal, *to remember*; Hiph. to cause to remember, therefore to remind (as in the next word הִזְכִּירְנִי, *to keep in remembrance*, and to mention (as here, בָּהִזְכִּירוֹ אֶת־אֲרוֹן הָאֱלֹהִים *when he made mention of the ark of God*, 1 Sam. 4¹⁸). זֶ is often used (as בֶ more frequently) with the cstr. inf.: cf. Gen. 27³⁴ כִּשְׁמָעַ עֵשָׂו אֶת־דְּבָרֵי אָבִיו *when Esau heard the words of his father*.

⁸ The accent falls on the penult בֶ (note carefully in the Paradigms, *Grammar*, p. 210, where the accent falls), therefore the last syllable is unaccented, and the normal ׁ (ām) becomes ׁ_ (am). From Gen. 31³².

⁹ Cf. Isa. 62⁹ where the masc. suffix refers to תִּירוּשׁ *new wine*.

¹⁰ The fem. suff. in Isa. 54⁷ refers to Zion, regarded as a woman.

B.

1. *Thou*¹ hast requited me good,² whereas *I* have requited thee evil.² 2. They honoured³ me with their lips. 3. Keep thou the words of Yahweh, write them on the tablet of thy heart. 4. Seek peace and pursue it. 5. Make me to tread in the path of thy commandments, for in it do I delight. 6. Seek ye Yahweh, while he letteth himself be found.⁴

7 הָרַג מֹשֶׁה אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:

Moses slew the Egyptian and hid him in the sand.

8 יְהוָה יִשְׁמְרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ:

Yahweh will keep thee from all evil, he will keep thy soul.⁵

¹ The pronouns help to point the contrast between David and Saul (1 Sam. 24¹⁸).

² Note the fem. (§ 16. 4. 7).

³ *Honour me* (imper.) would be בְּבִדּוֹנִי.

⁴ Niph. inf. cstr. (הִפְצֵא) with the 3rd sing. masc. suffix. Such infinitives, though they look like First Declension words of the type of *יָקַן*, add their suffixes in accordance with the principles of the *Third Declension* (§ 30). This use of the Niph'al is known as the *Niph. tolerativum*: cf. Isa. 65¹ נִדְרַשְׁתִּי *I let myself be inquired of*.

(The Niph. ptc. plur. of vbs. ending in א springs a similar surprise. נִמְצָאוֹת (*f. plur.*) and נִמְצָאָה (*f. sing.*) follow the principles of the First Declension; sometimes also the *m. pl.*, e.g. נִקְרְאוּ. But sometimes the *m. pl.* follows the Third Declension: e.g. נִמְצָאוּ always, except once וְנִמְצָאוּ—in pause, Ezra 8²⁵.)

⁵ נִפְשׁ means little more than *thee*. נִפְשׁ is hardly *soul* in our sense of the word: it is often practically = *person*, expressing the idea of *self*: cf. Am. 6⁸ נִשְׁבַּע יְהוָה בְּנַפְשׁוֹ *Yahweh has sworn by himself*.

C.

1 קִבְּצָתִּידָּהּ or קִבְּצָתִּידָּהּ 2 אֶקְבֹּצָה מִיְרְכָתִי הָאָרֶץ;
3 וְשִׁמְרָתִנִּי בְּדִרְכָּהּ: 4 שְׁמֶרְהוּ: 5 לִפְנֵי שְׁמֶרְהָ אֶת-
הָאִישׁ: 6 בְּיוֹם פָּקְדִי אֶת-יִשְׂרָאֵל² וְהִשְׁמִדְתִּי אֶת-מִזְבְּחוֹת
3 בֵּיתֶיאל: 7 שְׁפִטִּי בְּצִדְקִי: 8 אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם
וְשִׁכְבְּתִי עִם-⁶אֲבוֹתִי וְקִבְּרָתִנִּי בְּקִבְרָתָם: 9 מָה-⁷אָדָם כִּי
8 תִזְכְּרֵנִי וּבֶן-אָדָם כִּי תִפְקְדֵנִי: 10 צְרוּפָה אִמְרָתְךָ וְעִבְדְּךָ
אֶהְיֶה: 11 לִפְנֵי כְרָתוֹ⁹ כָּל-בָּשָׂר¹⁰ מִמִּי הַמָּבוּל: 12 אָמֵר
לְהַזְכִּירוֹ לִפְנֵי כָהֵן הַהִיכָל:

¹ Masc. and fem. suffixes respectively.

² A little more idiomatic than אֲשַׁמֵּד. Waw consec. with pf. may be used to form the apodosis (=then ye will or shall . . .) to temporal sentences or *their equivalents*, as, e.g., a temporal phrase; e.g. Gen. 3⁵ בְּיוֹם אֲכַלְכֶּם וְנִפְקְחוּ עֵינֵיכֶם *on the day of your eating* (=when ye eat) *then your eyes shall be opened* (just as the last two Hebrew words would naturally follow הָאֲכָלָה [§ 35]—*ye shall eat*, and your eyes shall be opened). 1 Kings 13³¹ אֲתִי וְקִבְּרָתָם *when I die, ye shall bury me*. So Exod. 16⁶ עֶרֶב וִידַעְתֶּם *at evening, then ye shall know* (practically=the simple יִדְעוּ, § 39. 2. 2 *b*, ye shall know). For the cognate use of waw consec. with *imperf.* after a temporal phrase, see § 23. 3. 5 a.

² Always written with *methegh*. In some editions it appears as **בֵּית־אֵל**, where the *methegh* is intelligible on the principle that it is used "to emphasize a long vowel in a closed syllable immediately before *maqquph*; e.g. Deut. 17⁸ **בֵּית־דָּם**, Gen. 4²⁵ **שֵׁת־לִי** (*shāth* not *shoth*)," G.K. § 16*f*.

⁴ The polite **נָא** of entreaty. After *ā* the daghesh is naturally omitted from the following **ת**. Cf. Note 10 of Exercise 22 B.

⁵ This is the middle of the sentence, in respect of the sense: hence the *athnāh*.

⁶ For plur. of **אָב**, see *Grammar*, p. 153.

⁷ Not **אִישׁ**: the general term for *humanity* is **אָדָם**. But the original (Ps. 8⁵) has appropriately the poetic **אָנוּשׁ** (usually = mankind, *humanity*).

Note that **מָה** is mostly written without *maqquph* (and **מֶה** with *maqquph*).

⁸ The *nūn energicum* occurs principally in *pausal* forms of the impf.

⁹ For the omission of the daghesh after the inf. cstr. with vocalic suffix, cf. Amos 3¹⁴ **בַּיּוֹם פִּקְדֵי פִשְׁעֵי־יִשְׂרָאֵל** *in the day when I visit the transgressions of Israel*; and even when the connexion is less intimate, cf. Amos 1¹¹ **עַל־רִדְפוֹ בְּחָרֵב אָחִיו** *because he pursued* (lit. on account of his pursuing) *his brother with the sword*.

¹⁰ For **מִן** in this sense, see sentence 8 of Exercise 25 B, with Note 8.

§ 32.

קרא 'Ayin guttural,¹ and lamedh aleph. **אכל** Pe aleph.² **שלה** Lamedh guttural. **שחט** 'Ayin guttural. **שאף** 'Ayin guttural. **בן** 'Ayin yodh. **ילד** Pe waw.³ **ישע** Pe waw.³ and lamedh guttural. **בקש** Strong⁴ vb. **רומ** 'Ayin waw. **ברך** 'Ayin guttural.¹ **עבר** Pe guttural. **שקל** Strong⁴ vb. **נהה** 'Ayin guttural and lamedh he.⁵ **נחם** Pe nun⁶ and 'ayin guttural. **ננף** Pe nun. **רעע** Double 'ayin. **קלל** Double 'ayin. **בוא** 'Ayin waw.⁷ **סבב** Double 'ayin. **קרע** 'Ayin guttural¹ and lamedh guttural. **רדף** Pe guttural. **ירא** Pe waw,³ 'ayin guttural, and lamedh aleph. **ירה** Pe waw,³ 'ayin guttural, and lamedh he.⁸

¹ For the purposes of these vbs. a medial **ר** usually counts as a guttural: cf. § 36. i. 3 *a*.

² Cf. § 35. i a: not *Pe guttural* (§ 34). But the student need not trouble himself with this distinction till he reaches the relevant paragraphs.

³ The student cannot understand why this is a *Pe waw* rather than a *Pe yodh* vb. till he reaches § 39. 2.

⁴ A strong vb. is one whose stem contains no weak letter. The weak letters are enumerated in § 32. 2.

⁵ נחה is not, in the strictest sense, to be regarded as a *Pe nun* vb., as the *n* is not assimilated; see § 33. 1 d.

⁶ See § 33. 1 d (last sentence).

⁷ This would hardly be described as a *Lamedh aleph* vb., as this term is usually reserved for dissyllabic vbs. like מַצֵּץ (rather than monosyllabic vbs. like בּוֹא).

⁸ This vb., however, does not occur in any part which illustrates the peculiarities of the 'Ayin guttural group.

As the nomenclature is not in itself of first-rate importance, and certain ambiguities incidental to it, such as the distinction between *Pe yodh* and *Pe waw* vbs., cannot be resolved till later sections are reached, the student may be content meantime with a general appreciation of it.

§ 33.

A.

Give (*sing. masc.*). Take (*pl. m.*). Fall (*sing. m.*).¹ Be thou (*m.*) smitten (*Niph.*)² I will cause to fall (*Hiph. of* נָפַל). Thou (*m.*) hast delivered (*Hiph. of* נָצַל). Delivering (*Hiph. ptc.*). And they were delivered (*Niph.*). Give (*2 m. s. emphatic imper., § 23. 2.*) Thou (*m.*) wilt deliver them, or she will deliver them. Ye shall touch (*impf. Qal of* נָגַע). Smitten (*Niph. ptc. of* נָגַע). It was told or announced (*Hoph. of* נִגַּד). Tell or declare ye (*Hiph.*). Look (*2 s. m. jussive Hiph.*³ of נָבַט; § 27. 1 (a) i). To fall. To approach.

¹ Besides being 2 s. m. imper. Qal it might be inf. cstr., as in the last word but one of this group.

² Or *Niph. inf. cstr.*

³ Or 3 s. f. jussive *Hiph.*—"let her look."

B.

1. Deliver me from blood-guiltiness,¹ O God of my salvation, and my tongue shall declare² thy righteousness.

2. When thou vowest³ a vow to Yahweh, do not forget to pay it.⁴ 3. His enemies were afraid⁵ to approach him. 4. Look now⁶ toward heaven,⁷ and count the stars. 5. And Yahweh caused a deep sleep to fall⁸ upon the man, and he took one⁹ of his ribs; and the rib which he had taken he built into¹⁰ a woman. 6. The man said, The woman whom thou gavest (to be) with me, she¹¹ gave me of the tree. 7. Yahweh said to Abram, Walk¹² through the land in¹³ the length of it and the breadth¹⁴ of it, for to thee¹⁵ will I give it;¹⁶ and Abram fell upon his face. 8. Jacob dreamed, and, behold,¹⁷ a ladder set up¹⁸ on the earth,¹⁹ and the top of it reached²⁰ to heaven. 9. We have been delivered²¹ into the hands²² of the kings of the lands.

וְעָלִיד מַעַל רִגְלִיד בִּי הַמָּקוֹם אֲשֶׁר אֵתָה עוֹמֵד עָלָיו אֲדַמָּה 10
שָׁל²³ 24 נְעָלִיד מַעַל רִגְלִיד בִּי הַמָּקוֹם אֲשֶׁר אֵתָה עוֹמֵד עָלָיו אֲדַמָּה
קָדַשׁ²⁶ 27 הוּא :

Put off thy sandals from off thy feet, for the place whereon thou art standing is holy ground.

וַיֹּאמֶר לוֹ הַמֶּלֶךְ 28 תְּנֶה-לִּי בְבִסָּף וַיֹּאמֶר לֹא-אֶתֶּן לְךָ אֶת-בְּרִמִּי :

And the king said to him, Give me thy vineyard for money; and he said, I will not give thee my vineyard.

¹ See Note 4 of Exercise 20 A.

² נָגַד *fem.* (3 sing. Hiph. of נָגַד) because לָשׁוֹן is here, as usually, *fem.*

³ The *scriptio plena* is incorrect (see Note 3 of Exercise 22 C). In Deut. 23²² and Eccl. 5³ it is written correctly as תִּדָּר.

This is a good illustration of the force of the *impf.* to indicate repetition (§ 46. II. 2). The meaning is not so much "when *once* in the *future* thou shalt vow" (though, of course, it could quite well mean this, § 46. II. 3), but rather "when *at any time* thou vowest, *every time* thou vowest."

⁴ שָׁלֵמוֹ is the Pi. *inf. cstr.* (שָׁלַם), with the 3rd sing. masc. suffix—the whole treated like a word of the Third Declension, § 30. Cf. § 31. 3 b. What is true of the Pi. *impf.* is, of course, equally true of the *imper.* and *inf. cstr.*, § 21. 1 (c) and 2 (a) i; see *Grammar*, p. 211, last column.

⁵ After יָרָא לֵךְ or מִן may be used with the following *inf.*: cf. Gen. 26⁷ יָרָא לֵאמֹר אִשְׁתִּי "he was *afraid to say*, My wife" (*Grammar*, p. 153, (אִשָּׁה), Ex. 3⁶ יָרָא מִתְּבִיט אֶל-הָאֱלֹהִים "he was *afraid of looking on* God."

⁶ The נָנָא softens the imperative. For the change of the .. in חֲבַט to .., see § 10. 3 a.

⁷ *He locale*, § 17. 3.

⁸ Note וַיַּפֵּל (always so with waw consec. and impf. Hiph.) not וַיַּפֵּל, § 27. 1 (a) i.

⁹ For אָהַת, see *Grammar*, p. 164. For מֵן after אָהַת (or אָהַר, *m.*), see Note 12 of Exercise 20 A.

¹⁰ A very common use of לְ; almost="so as to produce or result in"; cf. Gen. 12² אֶעֱשֶׂה לְגוֹי וְעָרֹל "I will make thee (§ 44. 2. 1) *into* a great nation." So "to make *into* a desolation" לְשָׂמָה; and so very frequently with the vb. הָיָה *to be*: see Note 4 of Exercise 22 B.

¹¹ The subj. is sometimes resumed by the corresponding personal pronoun, especially where it "is encumbered with complementary elements (as here), so that it needs to be disentangled and re-stated" (*Syntax*, § 106).

¹² For הִתְהַלֵּךְ, see § 26. 3 (b) iv.

¹³ More strictly "*according to* (*i.e.* to the full extent of) its length and breadth." לְ is used of "reference to a norm or standard, *according to, after, by*" (*BDB*, p. 516): cf. Gen. 1¹¹ לְמִינֵו *according to* its kind; Gen. 10⁶ אִישׁ לְלִשְׁנֵו "each (§ 13. 4) *according to* his tongue" (*i.e.* language); Num. 1² לְבֵית אֲבֹתָם "*by* their fathers' houses" (*Grammar*, p. 153, אָב and בֵּית).

¹⁴ אָרָךְ is a normal word of Second Decl., here with 3 s. f. suffix (*Grammar*, p. 101, col. 3), and רָחֵב (though under the influence of the guttural the ך becomes ך) is also normal (cf. § 36. 2, column 5).

¹⁵ Note the order—for emphasis.

¹⁶ 3 s. f. with *nûn energ.*, which occurs chiefly, as here, in pause (see sentence 9 of Exercise 31 C).

¹⁷ הֵנָּה with the ptc. does not *necessarily* refer to the future (§ 46. IV. 1. iii), though it is frequently added to the ptc. when used in this sense. Here, however, it is merely vivid.

¹⁸ Hoph. ptc. of נָעַב. For the ך in the Hoph. ptc., see Note 4 of Exercise 27 B.

¹⁹ *He locale*, § 17. 3. So הַשְׂמִימָה at the end of the sentence.

²⁰ Hiph. ptc. of נָעַב.

²¹ 1 pl. pf. Niph. of נָתַן: in full it would be נִתְּנָנוּ (never written): see *Grammar*, p. 213. See Note 9 (1st paragraph) of Exercise 25 C.

²² Hebrew says *hand*: see sentence 1 of section B of Exercise 30, and references in Note 19 of Exercise 23 A.

²³ 2 s. m. imper. of נָשַׁל.

²⁴ We should rather have expected the *dual* (§ 16. 5 a) נִעְלִיךְ. But the dual only occurs twice (Am. 2⁶ 8⁶), and never with the suffix. This

passage occurs in Exod. 3⁵ and Josh. 5¹⁵ (in the latter passage in the sing. נַעֲלָךְ, § 36. 2. 2, though some MSS. read plur.).

²⁵ As a rule the subj., as here, *precedes* the ptc.

²⁶ See Note 8 of Exercise 23 A.

²⁷ The unemphatic resumption of the subject (§ 12, p. 46).

²⁸ Emphatic imper. (§ 23. 2) — הָיֵן being treated like a Third Declension word. אֶת־כְּרָמְךָ has been inadvertently omitted after לִי.

Note carefully the *daghesh forte conjunctivum* in ל after a word ending in ה. This is one of the cases referred to in § 7. 6: a word ending in ה accented, *which is immediately preceded by a vocal she'wa* (as here), is joined by maqqeph to the next word, which then takes the daghesh forte, e.g. Num. 22⁶ לָכֵה־נָא come (imp. לָךְ from חָלַךְ, § 39. 2. (2) (d) i) I pray thee; נִתְנָה־לִּי in sentence 6 of this Exercise. The dagh. forte is written chiefly when the word is a monosyllable as in the above cases, or a word accented on the first syllable; and in such cases it is written also when the preceding word ends in an unaccented ת; cf. Gen. 15⁶ וַיַּחְשְׁבֶהָ לוֹ and he reckoned it to him. The dagh. is also written with ה; cf. Gen. 33⁶ אֵלֶּה לָּךְ these are thine; Gen. 11⁴ נִבְנֶה־לָּנוּ let us build for ourselves.

C.

1 תָּנוּ: 2 לֹא אֶתֵּן אֶת־כֶּסֶּפִּי וְאֶת־זִהְבִּי: 3 אֶל־מַגִּידוֹ
1 בָּנָה: 4 אֶל־מִבְיֹטִי אֶחָרִיד פֶּן־יִגְפֹּד אֱלֹהִים: 5 הַצִּילֵנִי
כִּי יִשׁוּעָתִי אָתָּה: 6 וְתָנוּ לִיהוָה כְּבוֹד עַל־חֲסֵדוֹ:
7 בָּתַּמְתִּי אֶת־הָאִשָּׁה לָאִישׁ לְאִשָּׁה: 8 אֶצִּילָהּ וְלִשׁוֹנָהּ
מִגִּיד צִדְקָתִי: 9 הַשִּׂיֵּאָה הַנָּחַשׁ וּתְקַח מִן־הָעֵץ וּתֵתֵן
לְאִשָּׁה: 10 יֵרְאוּ מִגֹּשֶׁת פֶּן־יִגְפּוּ לִפְנֵי אֲבוֹיָהֶם: 11 הַפֶּלֶת
עָלִי תִרְדָּמָה: 12 וַיִּגַּשׁ אֶת־הָאִישׁ וַיַּחְבֹּקֵהוּ וַיִּנְשָׁקֵהוּ:

¹ "Sometimes the (a) is intentionally retained in pause, especially if the following consonant is strengthened (doubled), e.g. יִכְתּוּ Job 4²⁰ (Hoph. impf. of כָּתַת) they are crushed, or if it ought to be strengthened: e.g. בָּנָה; G.K. § 29 l. The derivative גִּתִּיתִי Gittite (with two t's) points to a lost t (or more strictly n: the root is גִּנ, hence ideally גִּנְתִּי). That is why we do not write בָּנָה.

² Though the 2 sing. masc. jussive Hiph. has .. (תִּבְט), the 2 s. fem.

and *plur.* naturally revert, in the open syllable, to י (תַּבִּיטוּ, תַּבִּיטִי), just like the imperative הַקְטִיל, הַקְטִילִי, הַקְטִילוּ.

³ An interesting form יִנְפְּנוּ (*yigg'phénnu*) occurs in 1 Sam. 26¹⁰ (as if in our sentence we might have written יִנְפֶּה he will smite him (*nûn energ.*), though 2 Chr. 13²⁰ has the more normal form יִנְפֶּהוּ. The נֶ (very seldom written with other consonants than gutturals, § 3. 3 b) is due to an attempt to preserve, so far as possible, the original *ō* sound (הֶיֶךָ *yiggōph*). Such forms are rare: see G.K., § 10 *h*.

⁴ על־ on the ground of; cf. Ps 138² אֶת־שִׁמְךָ עַל־חֶסֶדְךָ “I will give thanks (Hiph. of יָדָה, §§ 39, 44) unto thy name *because of* thy kindness.”

⁵ See Ps 51¹⁷. The normal prose construction would be וְהִגִּידָה (waw consec. with pf.) The English sentence should end, “my righteousness.”

⁶ Or לִנְשֹׁת, § 33. 3 d. See Note 5 of section B of this Exercise.

⁷ So Gen. 29¹³. The phrase “to take in the arms” (which would here be וַיִּקְחֶהוּ בְּזְרוּעָתָיו) does not seem to be used in the O.T.: the nearest approach to it, if the text is sound, is Hos 11³, but the idea there is different—taking a child *on* (עַל) the arms. חָבַק *to embrace*, should be used (in the Pi'el): it is usually followed by לְ (though also by the accus., cf. Gen. 33⁴ וַיַּחְבֵּקְהוּ *and he embraced him*).

נָשַׁק *to kiss*, chiefly in the Qal, though also (as in Gen. 29¹³) in the Pi'el. It is usually followed by לְ, but sometimes by the accus. (cf. Gen. 33⁴ וַיִּשָּׁקְהוּ *and he kissed him*). *And he kissed him* is several times rendered וַיִּשָּׁקְלוּ. The juxtaposition of the two accented syllables in this last sentence (as also in the sentence translated above) explains the maqqeph, § 10. 3, and the methegh is put with the vowel on what is now the secondary tone, though this is in a *shut* syllable: cf. the frequent וַיִּתֵּן־לּוֹ *and he gave to him*, Gen. 24³⁵ 30⁶, Jud. 1¹³.

§ 34.

A.

1. And he left all that he had in Joseph's hand. 2. Behold, the two kings¹ did not stand before him, and how shall *we*² stand? 3. And God remembered Noah, and he caused a great wind to pass over the earth. 4. And he and I dreamed a dream in one night.³ 5. Be strong and of a good courage,⁴ for thou⁵ shalt cause this

people to inherit the land⁶ which I swore⁷ to their fathers⁸ to give them.⁹ 6. And Abraham trusted¹⁰ in Yahweh, and he counted it¹¹ to him as righteousness. 7. Give us¹² this land and do not send us over¹³ the river. 8. Yahweh sent me to bind up the broken-hearted.¹⁴ 9. If thine enemy¹⁵ be hungry, give him bread to eat.¹⁶ 10. Touch¹⁷ the mountains, that¹⁸ they may smoke.

אֶל-תַּעֲזֹב חֵכְמָה אֲהַבָה יוֹתִשְׁמְרֶךָ: 11

Forsake not Wisdom: love her, that she may keep thee.²⁰

וְאַתֶּם אֶל-תַּעֲמְדוּ רִדְפוּ אַחֲרֵי אֹיְבֵיכֶם כִּי נָתַנָּם יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם: 12

Do not ye stand: pursue after your enemies, for Yahweh your God has delivered them into your hand.

¹ Not "two of the kings." See Note 4 of Exercise 18 C.

² Pronoun added for emphasis.

³ Literally, "and we dreamed a dream . . . I and he." Note for prose composition. Idiomatically, "one night he and I dreamed," etc.

For the ך in יהוה, see § 15. 1 d.

⁴ Note the initial vowels in הֶזֶק and אֲמִין, and see § 8. 2 b.

⁵ Note the emphatic אֶתָּה. Moses is dead (Josh. 1²); but it will be *thy* (i.e. Joshua's) task to cause the people to inherit the land.

⁶ Note the two accusatives, each with אֶת, after the Hiph., § 27, 1 d.

⁷ Note that שָׁבַע to swear takes the Niph.: it is also used in Hiph., with the meaning to cause to take an oath.

⁸ For אבותם, see *Grammar*, p. 153, אב.

⁹ Note that we write לַתְּ-לָנִי (Ezra 9^{8f}) to avoid the juxtaposition of the two accented syllables תַּת and לִי (§ 10. 3 a—note further the methegh with the vowel now second from the tone): so לַתְּ-לָךְ to give thee, לָךְ being treated as a monosyllable. But we do not write לַתְּ-לָהֶם, because the accented syllables are no longer juxtaposed, the accent on להם being on the *second* syllable; we therefore write instead לַתְּ לָהֶם.

¹⁰ The tense (pf.) would suggest the single act of trust illustrated by the story (Gen. 15), and the more normal construction would have been וַיֵּאֱמֶן. This is actually read, as Kittel notes, by one MS. and by the Samaritan Pentateuch. But the original (Gen. 15⁶) reads וַהֲאֵמֶן, which, if the text be correct, would have the force of an impf. (וַיֵּאֱמֶן)—no doubt (in this context) in the frequentative sense (cf. § 46. III.)—*he repeatedly trusted*, or, with reference to the single incident in question, *he maintained his trust*.

¹¹ *It, i.e., his trust in Yahweh—fem., § 16. 4. 7.* Notice the second obj. **צָדִיקָה** (in apposition) in the accus. But the construction with **ל** is also possible; cf. Ps 106³¹ **וַיִּחָשֶׁב לוֹ לַצְדִּיקָה** “and it was reckoned unto him *for* righteousness.”

¹² For the **ל**, see Note 28 (2nd paragraph) of Exercise 33 B.

¹³ Lit. “do not cause us to come over.” It is usually worth while to find some single English word to represent the Hiph. rather than resort to the cumbrous periphrasis “to *cause* some one *to do* something”: e.g. **הוֹצֵא** *to go up*, **הוֹעֵלָה** (§ 34. 2) *to bring up*; **יָצָא** *to go out*, **הוֹצִיא** (§ 39. 2. 1 a) *to bring out*.

חַעֲבִירָנוּ 2 sing. m. jussive Hiph. : *scriptio def.* (§ 4. d) for **חַעֲבִירָנוּ**.

Note Hiph. with two accusatives : cf. Note 6 of this section.

¹⁴ For this phrase, see Note 1 of Exercise 25 C.

¹⁵ One who hates thee (ptc. **שֹׂנֵא**). Sometimes the **..** is retained with this suffix : cf. **שֹׂלַחַךְ** *one who sends thee* : sometimes it is modified to **..** as here (cf. Isa. 43¹ **בְּרֵאשִׁית** *thy creator*).

¹⁶ Lit. “cause him to eat bread.”

¹⁷ Imper. of **נָנַע**, which usually takes **בְּ**.

¹⁸ § 23. 3. 6.

¹⁹ 3rd sing. fem. impf. of **שָׁמַר** with 2 s. m. suffix, with *nûn energ.*, § 31. 7. Note daghesh forte in **ךְ**. Were this not in pause, it would be pointed **וַחֲשַׁמְרֶךָ**.

²⁰ Cf. sentence 10. But “and she will keep thee” may be justified, if we regard the *waw* as a simple copulative *waw* : in that case the impf. would be independent and would have its ordinary force. To convey such a meaning, however, the usual construction is *waw* consec. with pf. (For this construction after the imperative, see Note 3 of Exercise 26 B.)

²¹ **אַתֶּם** perhaps in contrast to the sentinels in the preceding verse (Josh. 10¹⁸). Cf. sentence 2 of this Exercise.

²² The pause in the sense is here so strong as to demand the pausal pointing (rather than simply **תַּעֲמִדוּ**), even though, as in Josh. 10¹⁹, it is not accompanied by one of the two great pausal accents, but by *zāqēph qātôn* (*Grammar*, p. 230, 2 d).

²³ Not **בְּיָדְכֶם** : see *Grammar*, p. 106, footnote 2. Note that Hebrew says your *hand* (not *hands* : see Note 8 of Exercise 23 B. So *heart*, not *hearts*).

B.

1 רָאָה אֲבָרְהָם אֵילָן בְּקִרְיָיו : 2 אֲלִימָעֶבְרוּ אֶת־
הַנָּהָר פֶּן־תִּנְגַּנְמוּ לִפְנֵי אֲיִבֵּיכֶם : 3 לֹא תַעֲבִיר אֶרְצֵנוּ בִּי

יַעֲמִדוּ אִיבֵינוּ בְּקֶרֶבָּה: 4 אֶעֱבְרֶהנָּא אֶת־הַנָּהָר³ וְאֶנְחִילָהּ
 אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה⁴ לְאַבּוֹתָם לָתֵת
 לָהֶם: 5 אֶהֱב חֲכָמָה אֶל־תַּעֲזֹבָה: 6 אָמְרוּ⁶ לוֹ לְאַסְרָה
 יָרְדְּנוּ⁷ לְתַתָּה בְּיַד אֹבִידָה: 7 וַיַּעֲבְדוּ הָעָם אֶת־אֱלֹהֵיהֶם
 כָּל־יָמֵי יְהוֹשֻׁעַ⁸ וְכָל־יָמֵי הַזִּקְנִים אֲשֶׁר הָאָרִינוּ יָמִים אַחֲרֵי
 יְהוֹשֻׁעַ: 8 וַיַּעֲבֵר אֶת־¹⁰בְּנָיו בְּאֵשׁ:

¹ Dual (קְרַנִּים) not plur. (קְרָנוֹת, which would here give קְרַנוֹתָיו). In the (late) Book of Daniel, the dual appears in a longer form as קְרַנִּים (8³. 6. 20), and with the suffix consequently as קְרַנָּיו (8⁷).

Between the dual and the plural "a difference of meaning appears in several names of members of the body, the dual denoting the living members themselves, while the plur. in וְת expresses something like them, but without life: *e.g.* יָדַים *hands*. יָדוֹת *artificial hands*, also, *e.g.*, the *arms* of a throne; כַּפַּיִם *hands*, כַּפּוֹת *handles*; קְרַנִּים *horns*, קְרָנוֹת *horns* (of the altar)." G.K. § 87 o.

² The cohortative of אֶעֱבֹר, which we should expect to be אֶעֱבֹרָה, always appears in this form, with the first syllable closed (but in pause אֶעֱבֹרָה). So also the cohortative pl. of נַעֲבֹר always appears as נַעֲבֹרָה, cf. Num. 20¹⁷, Jud. 11¹⁹ (but in pause נַעֲבֹרָה). Note the daghesh in the following נ, and see Note 28 (2nd paragraph) of Exercise 33 B.

³ § 23. 3. 6. Note the double accus. after the Hiph. (§ 27. 1 d).

⁴ Rather than אֲבֹתֵיהֶם; see *Grammar*, p. 153.

⁵ With *nûn energ.* in the pausal form (from תַּעֲזֹב). In Prov. 4⁶ the form is *not* in pause, and therefore תַּעֲזֹבָה.

⁶ Or אֱלֹוֹ.

⁷ Not לְתַתָּךְ (though we say לְתַתָּה, § 33. 3 d), because the ל is not now pre-tonic.

⁸ For the plur. vb. with the sing. collective noun, see Note 2 (2nd paragraph) of Exercise 29 B.

⁹ In Jud. 2⁷ (= Josh. 24³¹) the more emphatic כָּל and וְכָל (*i.e.* without the maqqeph) are used.

¹⁰ Or יִלְדֵּיו.

§ 35.

A.

1. And Yahweh said to the man, Of every tree of the garden thou mayest freely eat.¹ 2. If ye be willing and hearken,² ye shall eat³ the good of the land. 3. And I will cause them to eat the flesh of their sons and the flesh⁴ of their daughters. 4. Take unto thee of every kind⁵ of food that is eaten,⁶ and it shall be for food for thee and for them. 5. O Yahweh, do not, we entreat thee, let us perish for⁷ this man's life, and lay not upon us innocent blood. 6. And the king said to the woman, What aileth thee?⁸ and she said, This woman⁹ said to me, Give thy son that we may eat him¹⁰ to-day, and my son¹¹ we will eat to-morrow. So we boiled my son and ate him; and I said to her the next day,¹² Give thy son that we may eat him, but she hid¹³ her son.

7 וַתִּקַּח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן לְנָסִיָּה וַתֹּאכַל:
And the woman took of the fruit of the tree and ate, and she gave also to her husband, and he ate.

8 הָאֲכָלִתָּם לֶחֶם בַּמִּדְבָּר:
Thou gavest them bread to eat¹⁵ in the wilderness.

¹ A good illustration of the potential use of the impf. (§ 46. II. 4), and of the abs. inf. (§ 21. 2 b).

² Note the (thoroughly normal) sequence of tenses—waw consec. with impf. (natural after אָם) followed by the *pf.* (§ 23. 3. 2 a).

שָׁמַע *to hearken* (to the voice of Yahweh), is often practically = *to be obedient* (as here).

³ The apodosis—"then ye shall eat"—might equally well have been introduced by waw consec. with the *pf.* (וַתֹּאכַלְתֶּם) instead of the simple impf. תֹּאכַלְתֶּם (pausal form of וַתֹּאכַלְתֶּם, § 10. 4 c). Cf. Gen. 44⁹ וְאִשֶּׁר יִמְצָא אֹתוֹ וְמָתָהּ *with whomsoever it be found, he shall die*. This form of apodosis (waw cons. with *pf.*) is very common after a protasis introduced by כִּי or אִם; e.g. Deut. 22² וְאִלֶּיךָ וְאֶסְפָּתוּ אֶם-לֹא קָרֹב אֶחָיֶךָ *if thy brother be not near thee, then thou shalt bring it . . .*, where תִּאֲסָפְהוּ (from תִּאֲסֹף, cf. § 34. 3 b) would have been possible. (The *then* of the English apodosis in such sentences should be translated by וְ (with *pf.*); it is hardly ever represented by אִם, and then only where

special emphasis is desired: Driver, *Hebrew Tenses*, § 136, 1a. *Obs.* 2.) An excellent illustration of the practical equivalence of these constructions occurs in 2 Kings 7⁴ **וְאִם־יָחִיּוּ נַחֲיָה וְאִם־יָמִיתֵנוּ וּמָחָנוּ** *if they spare us, we shall live, and if they kill us, we shall (but) die.* (יחינו, Pi. impf. of חיה with suffix, § 26. 1 (b) ii; ימיתנו, Hiph. impf. of מות with suffix, § 40. 3 a.)

⁴ Note the repetition of בשר. "There is nothing unusual in several genitives after *one* construct: e.g. Deut. 8⁸ **אֶרֶץ חִטָּה וּשְׂעֹרָה** *a land of wheat and barley.*" But "in the broader or emphatic style, the construct is *repeated* before each genitive" as here: cf. Gen. 24⁸ **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ** *the God of heaven and the God of earth* (*Syntax*, § 28, Rem. 4). English idiom: "the flesh of their sons *and* daughters."

⁵ Generally speaking, כָּל (lit. *entirety*) before a determinate noun means *all*: cf. **כָּל־הָאָרֶץ** *all the earth*; but before an indeterminate noun, it means *of all kinds, every kind of*. The second part of this rule, however, is not strictly observed: e.g. **כָּל־בָּשָׂר** *all flesh*; **כָּל־עֵץ** may mean not only *every kind of tree*, but *all trees*.

⁶ A good illustration of the frequentative impf.—"that is *regularly* or *customarily* eaten" (§ 46. II. 2. 1).

⁷ **בְּ** *on account of*: e.g. Deut. 24¹⁶ they shall be put to death **אִישׁ בְּחַטָּאתוֹ**, "each *on account of* his own sin"; Gen. 18²⁸ **הַתְּשָׁחִית** **בְּחַמֶּשֶׁה אֶת־כָּל־הָעִיר** "wilt thou (§ 49. 2. 2 a) destroy the whole city *on account of* five" (§ 48)? This is possibly an extension of what is known as the **בְּ** *pretii*, which indicates price, risk, etc.

⁸ "What hast thou?" like "*qu'as tu?*" "*was hast Du?*" = "what is the matter, what aileth thee?"

⁹ The **הָזֹאת** must go with the **הָאִשָּׁה**: for if we attempt to separate the two, and to translate, "and the woman (הָאִשָּׁה) said, This (one) said to me," we should have the impossible **הָזֹאת** instead of the simple **זֹאת** (§ 13. 1) as subject to **אָמְרָה**.

¹⁰ Note the suffix with *nûn energ.* here in a non-pausal place, and in the next sentence the ordinary form **הוּא** in a pausal place. *Nûn energ.* is specially frequent in pause.

Note, twice, the simple waw with impf. in final sense: § 23. 3. 6.

¹¹ Note the order, for emphasis. The unemphatic form would have been **וְאֶכְלֵנִי אֶת־בָּנִי** (not **וְאֶכְלֵנִי**: see § 23. 3. 4).

¹² Note the **בְּ**: so usually, though **הַיּוֹם** by itself can mean *this day, to-day*: cf. Gen. 40⁷ **מָדוּעַ פְּנֵיכֶם רָעִים הַיּוֹם** "why are your faces sad *to-day?*"

¹³ We should rather have expected **וְהָיָה** (§ 38, p. 221, col. 4). But

in the jussive, impf. consec., and imper. Hiph. of Lamedh aleph vbs. "a number of cases occur (of which this is one) with *î* in the final syllable. If the tradition be correct, the retention of the *î* is to be attributed to the open syllable" (G.K. § 74 *l*). The *א* being quiescent (§ 9. 1), the syllable is virtually open.

¹⁴ Note that in the ordinary non-pausal form of this word the accent is retracted, as always (with waw consec. impf.) when the first syllable is open (§ 23. 3, 4), as it is virtually here: therefore וַיֹּאכֵל. In pause, the accent is naturally restored to the last syllable, but (though the pausal form of impf. of אָכַל is, *by itself*, יֹאכֵל) the pausal of impf. consec. is not וַיֹּאכֵל but וַיֹּאכֵל (so *fem.* in the previous clause וַתֹּאכֵל): see Gen. 3⁶.

¹⁵ Lit. "thou didst cause them to eat."

B.

1 תֹּאכְלוּ מִפְּרִי דְרֵיכוֹם: 2 אֶל־נָא נֹאכְדָה בְּנִפְשׁוֹ:
3 וַיִּקְרָא אֶת־הָעָם לְאֵיכָל¹ וַיֹּאכְלוּ: 4 וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל
מִי יֹאכִילֵנוּ בָּשָׂר: 5 לֹא תֹאכְלוּ כָל־נֶבֶלָה לְגֵר תִּתְּנוּהָ
וַיֹּאכְלָה: 6 וַתֹּאמֶר הָאִשָּׁה הַחֲדָשׁ הַשְּׂיֵאֲנִי⁵ וַיֹּאכֵל:
7 תִּנְהֶ־לִּי בָּשָׂר⁷ וַיֹּאכְלָה: 8 לֹא יֹאכֵל בָּאִשׁ וְיִשְׂרָאֵל:
9 וַיֹּאכְלוּ הַכֶּלָּבִים אֶת־בָּשָׂר עֵגְלִי: 10 וַיִּשְׁפֹּם הָאִישׁ
בַּפֶּקֶר⁹ וַיַּגֵּד אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה¹⁰ בְּאָזְנֵי עֶבְדּוֹ:
11 נֶאֱסָפוּ¹¹ פְּלִשְׁתִּים¹² וַיֹּאחֲזוּ אֶת־שִׁמְשׁוֹן¹³ וַיִּנְאָסְרוּהוּ
¹⁴ בְּנִחְשָׁתִים:

¹ Not לֹאכֵל: cf. § 35. 3 b, also § 14. i c.

² The pausal form of the *plural*: for the *sing.*, see Note 14 of section A of this Exercise.

³ Not necessarily אֶל, though it is a virtual prohibition: cf. § 23. I. i. ii.

⁴ This deviation from the customary order (vb., subj.) gives special prominence to the subject: "it was not on my own initiative, *it was the serpent that deceived me.*"

⁵ So always. the pausal form of the *first* pers. sing. (Non-pausal, אֹכֵל.) See Note 2 for *third* pers.

⁶ Or, less emphatically, תִּנְהֶ־לִּי; § 10. 3.

⁷ For the *daghesh*, see Note 28 (2nd paragraph) of Exercise 33 B.

⁸ Cf. § 23. 3. 6.

⁹ Not וַיִּנָּדֶר: the accent cannot here be retracted from the last syllable to the penult, because the penult is not open, § 23. 3. 4; therefore וַיִּנָּדֶר. But וַיִּנְדֹּר-לָהּ and he told her (Jud. 14¹⁷ 16¹⁷), is quite correct and normal; § 10. 3.

¹⁰ אֲזִנִּי dual cstr. of אֲזִנִּים—first syllable closed.

¹¹ פִּלְשְׁתִּים is usually written without the article.

¹² אָחֶז may take the accus. as here, but it is also very frequently followed by ב; e.g. Gen. 25²⁶ יָדוֹ אָחֶז בְּעֶקֶב עֵשָׂו his hand was seizing (i.e. had hold on: ptc.) Esau's heel.

¹³ When the tone is moved one place towards the end, ו becomes וֹ; thus יֹאמֵר (or יֵאמֵר) becomes וַיֹּאמְרוּ: cf. § 34. 3 b.

¹⁴ Note the article—the fetters which are used to bind men (see Note 8 of Exercise 14 A).

This phrase is so spelt five times, and once (Jer. 39⁷) בְּנִהְשְׁתִּים. For the omission of *daghesh* from the נ, see § 7. 5; and note the compensation in the *methegh*. See Note 5 of Exercise 30 B.

§ 36.

A.

Cleanse thou me (*Pi. imperat. with 1 s. suffix: pf.* טָהַר, *impf.* יִטְהַר). Taste ye (*Qal*). Bless ye (*Pi.*). He will serve (*Pi.*). Cry thou (*f. Qal*). And they fought (*Niph.*). He will cleanse (*Pi.*). I will wash (*Qal*). Thou (*f.*) hast been washed (*Pu.*). I will wash (*Qal*) thee (*f.*: see § 31. 3 (a) i). Let us choose (*1 pl. cohortat. Qal*). Crying aloud (*Pi. ptc. m.*). My lord (בַּעַל with 1 s. suffix.¹ So far as the form goes, it might also be 2 s. f. imper. *Qal* of בָּעַל). Thy (*f.*) gates.

¹ Curiously enough, with the 3 s. f. suffix, the first syllable of this word is closed, בַּעֲלָהּ her husband, 2 Sam. 11²⁶, Prov. 31¹¹; also with 3 pl. f. suff., בַּעֲלֵיהֶן their husbands, Esth 1^{17.20}. So זַעַם indignation, takes with suffixes זַעַמִּי and זַעַמִּי.

B.

1. Let there now¹ be fetched a little² water, and wash your feet, and rest³ yourselves under the tree, and let me fetch⁴ a morsel of bread, and sustain ye your hearts: after-

wards ye shall pass on.⁵ 2. And Yahweh drove out⁶ the man and sent him forth⁷ from the garden of Eden to till the ground whence he had been taken. 3. The meal-offering⁸ and the drink-offering are⁹ cut off; the priests, the ministers¹⁰ of Yahweh, mourn. 4. And the priests blessed the Israelites, saying, Yahweh bless thee and keep thee,¹¹ Yahweh lift up his face towards thee. 5. And the Israelites cried to Yahweh, saying, We have forsaken our God and served the Baals. 6. And I will bless thee¹² and make thy name great, and I will bless¹³ those that bless thee,¹⁴ and by thee shall all the families of the earth bless themselves.¹⁵

7 בִּרְכֵי נַפְשִׁי אֶת־יְהוָה וְאַל־¹⁶ תִּשְׁכַּחַי¹⁷ בָּל־חַסְדָּיו:

Bless Yahweh, O my soul, and forget not any of his kindnesses.

8 בַּיּוֹם הַהוּא תֹאמַרְי לִי אִישִׁי וְלֹא תִקְרָאִי¹⁸ לִי עוֹד בַּעֲלִי:

In that day thou shalt say to me, My husband, and thou shalt no more call me, My lord.¹⁹

¹ נא polite—"I pray you."

² Construct—"a little of water." The form of the absolute is the same: in pause מַעַט (Isa. 10⁷). The plur. מַעֲטִים *few*, occurs twice (Ps. 109⁸, Eccl. 5¹).

³ Lit. "lean"—*Niph.* שָׁעַן is the vb. from which מִשְׁעָנָה comes in Ps. 23⁴ (מִשְׁעָנָתְךָ *thy staff*, that on which one *leans*: § 29. 3).

⁴ A more emotional form (§ 23. I. 2) than וְלִקְחָתִי (and I will fetch, § 23. 3. 5 b) would have been.

⁵ Pausal form of תַּעֲבִירוּ, § 10. 4 c.

⁶ יָנַחַשׁ becomes, with waw consec., וַיִּנָּחֶשׁ: the tone can be, and is, retracted, because the penult is open: § 23. 3. 4. So וַיִּלָּחֶם and he fought (*Niph.*); cf. Note 9 of Exercise 25 B.

⁷ שָׁלַח in *Pi.*, not *Qal.* See Note 4 of Exercise 30 B.

⁸ Primarily מִנְחָה is simply *offering*; then it came to be *grain-offering*. R.V.'s *meal-offering* is preferable to A.V.'s *meat-offering*, which is now entirely misleading.

⁹ Note the Hebrew *singular*. For the use of a *sing.* vb. (coming first) with a compound subject, see Note 10 of Exercise 26 A.

As a rule the vb. agrees in gend. and numb. with the first subj. as being nearest to it. Here, however, the subj. מִנְחָה is *fem.*, while the vb. is *masc.* The pred., however, may appear in the *masc. sing.*—"before collectives *fem.* and *masc.*."—in this order: cf. 2 Sam. 12²

לְעֹשִׂיר הָיָה צֹאן וּבָקָר *a rich man had* (הָיָה *m. s.*) *sheep (f.) and oxen* (G.K. § 146 *f*). So here.

¹⁰ Cstr. Pi. ptc. of שָׂרַת.

¹¹ Note the co-ordination of the two impfs. by the simple waw; § 23. 3. 7. The illustrations of co-ordination there given happen to be with perfects; but the construction, though rare, is equally possible with imperfects, whether in a future or (as here) in a jussive sense (Driver, *Hebrew Tenses*, § 134). *E.g.* Exod. 24⁷ “all that Yahweh has spoken נַעֲשֶׂה וְנִשְׁמָע *we will do and be obedient*”; Josh. 7³ יַעֲלוּ וַיִּבּוּ *let them go up and smite* (Hiph. of נָבַח, § 44. 2. 1).

¹² The more normal (prose) construction would have been waw consec. with pf.—וּבִרְכֶיךָ (not וּבָ; cf. § 8. 4 b), followed by וְנִבְרַחְתִּי and וּבִרְכֶיךָ; exactly like וּנְבָרְכֶךָ later in the sentence. But the impf. with simple copulative *waw* “gives the various actions more independence and force than if the ordinary secution with *waw consec. pf.* had been adopted” (*Syntax*, § 59).

In the context, however, this sentence (Gen. 12²) is preceded by an imperative (12¹) מֵאֶרֶץ לְךָ *get thee* (לָךְ, imper. Qal of הָלַךְ, § 39. 2. 2 (*d*) i) *out of thy country*, so that the clause may well be final (§ 23. 3. 6), *that I may bless thee*. It may equally well, however, be a simple future, as the following clause, *and I will bless those that bless thee*, is much more naturally interpreted as future—a promise—than as final.

¹³ Notice the emotional force of the cohortative אֲבָרְכָה, § 23. 1. 2.

¹⁴ Pi. ptc. pl. with suffix, “thy blessers.”

¹⁵ The use of the Hithpa’el (which can only be reflexive) in the very similar sentences, Gen. 22¹⁸ 26⁴ וְהִתְבָּרַכְוּ, strongly suggests that the Niph. here (Gen. 12³), which might theoretically have a passive meaning—“in thee *shall* all the families of the earth *be blessed*”—should rather be taken reflexively (§ 25. 3. i); and the meaning really is that other nations in invoking blessings on themselves will use such words as “God make thee like Abram” (see Skinner’s *Genesis*, p. 244; T. H. Robinson, *Genesis in Colloquial English*, p. 17), well brings out the meaning by “all the nations of the world shall regard you as a type of the prosperous man.”

¹⁶ The vbs. are *fem.*, ageing with נִפְשׁ.

¹⁷ Not “forget not *all*,” but “forget not *any*,” “forget *none*” (§ 13. 4).

¹⁸ For קָרָא with ל in the sense of “to name,” see Note 1 of Exercise 14 A.

¹⁹ “My Ba’al.” Yahweh was the Ba’al, the lord, of Israel; but so perilous were the associations of the Ba’al worship that the name of Baal, in any application to Yahweh, is to disappear (Hos. 2¹⁸ (A.V. 16f.)).

C.

1 ¹ בַּעֲבֹר נַחֲרֵי כוֹשׁ: 2 ² תַּעֲמִדְנָה רַגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם:
 3 ³ תִּאָּהֵב ⁴ אֶת יְהוָה אֱלֹהֶיךָ וְאֹתוֹ תַעֲבֹד: 4 ⁴ וַיִּזְעַקוּ
 5 ⁵ אֵלַי אֲבֹתֵיכֶם וַיֹּאמְרוּ נֹאבֵד מִחַמֶּסם אֲיִבֵינוּ: 5 ⁵ וַתֹּאמֶר
 6 ⁶ לְאִישָׁה גֵרֶשׁ אֶת־הַשְּׂפָחָה הַזֹּאת וְאֶת־בְּנָהּ: 6 ⁶ וַיִּשְׁכַּחוּ
 7 ⁷ אֶת־יְהוָה וַיִּמְכְּרֻם בְּיַד אֲיִבֵיהֶם וַיִּלְחֲמוּ ⁷ בָּם: 7 ⁷ וַיִּקְחוּ
 9 ⁹ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

¹ Cf. Deut. 1¹ בַּעֲבֹר הַיַּרְדֵּן. Or more idiomatically—as in Isa. 18¹ and Zeph. 3¹⁰—מַעֲבֹר לְיַרְדֵּן כוֹשׁ: cf. Num. 22¹ מַעֲבֹר לְיַרְדֵּן *beyond the Jordan*; Deut. 30¹³ מַעֲבֹר לַיָּם *beyond the sea*. Locality is often thus indicated—with מִן before the first word followed by ל before the second: cf. Gen. 3²⁴ מִקְדָּם לְגַן־עֵדֶן *on the east of the garden of Eden* (lit. *off the east with reference to*); Josh. 8¹³ מִצָּפוֹן לָעִיר *on the north of the city*; Exod. 26³³ מִבֵּית לַפָּרֹכֶת *within the veil*; Gen. 19¹⁶ מִחוּץ לָעִיר *outside the city* (for מִחוּץ, see § 14. 2 b). Note that in this phrase the noun following מִן is in the *construct*.

² יַעֲמִדוּ would be possible, on the principle of dislike for the 3 pl. fem. impf. when the vb. precedes (see Note 8 of Exercise 29 A), and even sometimes when the vb. follows; cf. Prov. 1¹⁶ רַגְלֵיהֶם לָרָע יִרְנְצוּ *their feet run* (impf. of רָצָה, § 40. 2 a) *to evil*. In Ps. 122², the Hebrew rendered in A.V. by “our feet shall stand,” is עֲמִדוֹת הָיוּ רַגְלֵינוּ, and should be rendered “our feet *were standing*” (ptc.)—it is really a retrospect. Note that הָיָה is sometimes (but not necessarily) added, as here, to give express emphasis to an idea continuing in the past (see Note 7 of Exercise 27 A). Ptc. fem. agr. with noun.

³ Curiously enough, “thou shalt love” (without *and*) only seems to occur twice—both times as תִּאָּהֵב (so תִּאָּהֵב twice—in pause); but as תִּאָּהֵב also occurs without waw and many times with waw (consec), we may fairly enough write as above. The commoner phrase is “*and* thou shalt love” וַתִּאָּהֵב (so Lev. 19^{18. 34}, Deut. 6⁵ 11¹). אָהֵב usually takes the accus., but in two or three late passages (e.g. Lev. 19^{18. 34}) it is followed by ל.

⁴ So (not אֶת־) in Deut. 6⁵ 11¹ where a similar phrase occurs. The slower pace enhances the solemnity of the injunction.

⁵ In sentences like this, where the vb. is accompanied by a preposi-

tional phrase, a good working rule, which, however, is by no means invariable, is to put that phrase immediately after the vb., if the preposition has a pronominal suffix, but to put the subject immediately after the vb., if the preposition is followed by a noun. *E.g.* Gen. 24⁶ וַיֹּאמֶר לָהּ מִלְאָהּ יְהוָה (cf. 16⁹, 10, 11) : also cf. 24⁵) but 24² וַיֹּאמֶר אֶבְרָהָם אֶל-עַבְדּוֹ. Cf. Note 7 of Exercise 30 C and Note 10 of Exercise 39 B.

⁶ שִׁפְחָה is used for *handmaid* in the J source, and אָמָה in the E.

⁷ 1 Sam. 12⁹ has the daghesh here, with this same phrase.

⁸ Daghesh omitted from פ : § 7. 5.

⁹ להם is idiomatically added—"they took to themselves."

¹⁰ Plur. of אִשָּׁה : *Grammar*, p. 153.

§ 37.

A.

I will hear. Let me hear or I would (fain) hear (cf. Ps. 85⁹). When it was heard (*cstr. inf. Niph.*). Cause to hear (not "thou shalt cause to hear," which would be תִּשְׁמָע. The form is jussive *Hiph.*—proper after אֵל : cf. Jud. 18²⁵ אֶל-תִּשְׁמָע קוֹלְךָ, literally, do not cause to hear thy voice, i.e., let not thy voice be heard). He (or one) who sends thee (*ptc. Qal*). To send (*inf. cstr.*). Send thou (*imper. masc.*). He sent thee (*m.*) away (*Pi.* : not simply "he sent thee," which would be *Qal* שְׁלַח). I will send thee (*m.*). He will forget him. Thou (*f.*) hast forgotten. Thou (*f.*) that hast been forgotten.¹

¹ This is a difficult form. It looks like the fem. *ptc. Niph.* ; but in the context (Isa. 23¹⁵) it is very doubtful if it can be that. In the following verse ¹⁶ the *ptc.* appears in the form נִשְׁכַּחַת. The context is וְהָיָה צָר וְנִשְׁכַּחַת הָיָה בְּיוֹם הַהוּא and it will come to pass on that day that Tyre will be forgotten. The normal construction would be waw consec. with *pf.* (וְנִשְׁכַּחַת), exactly like (וְהָיָה) ; besides, if this were a *ptc.*, the noun (Tyre) should precede it. If the text be retained, it may be regarded as an Aramaizing form of the 3 s. f. *pf.* It could not, of course, be 2 s. f. of the Hebr. *pf.* which would end in תָּ, not ת.

B.

1. Behold, I am sending¹ an angel before thee to keep thee in the way: take thou heed² before him and hearken unto his voice. 2. The poor of Zion I will satisfy with bread, and her priests I will clothe with salvation. 3. And Yahweh planted a garden in Eden, and he made to grow out of the ground every kind of tree,³ desirable⁴ in⁵ appearance and good for food. 4. And Jacob took his wives and his children and crossed the ford of the Jabbok; and he took them and sent them across⁶ the stream, and he sent across what he had. And there wrestled a man with Jacob; and the man said, Let me go, for the dawn has risen. And he said, I will not let thee go, unless thou bless⁷ me. And the angel said to him, Thy name shall no more be called Jacob, but Israel; and he blessed him there. And the sun rose upon him as he passed over Penu'el, and he was limping upon his thigh.

5 וַיִּשְׁבְּעֵנִי לֵאמֹר לֹא-הָקַח אִשָּׁה לְבְנִי מִבְּנוֹת הָעַנִּיּוֹת אֲשֶׁר אֶנְכִּי יֹשֵׁב בָּאֶרֶצוֹ:

And he made me swear, saying, Thou shalt not take a wife for my son from the daughters of the Canaanites, in whose land I am dwelling.

6 הַשְׁמִיעֵנִי בַבֶּקֶר הַסֵּדֶק בֵּי-בֹד⁹ בְּטַהֲתִי:

Make me to hear thy kindness in the morning, for in thee do I trust.

¹ *i.e.* am about to send—ptc. of imminent future (§ 46. IV. 1).

² הִשָּׁבֵר see Note 10 of Exercise 25 B.

³ For כָּל-עֵץ see Note 5 of Exercise 35 A.

⁴ For this meaning of Niph. ptc., see § 25. 4. The Niph. ptc. may have the sense of the Latin gerundive or an adjective in—*bilis*; *e.g.* נֹרָא (from יָרָא, § 39. 2. 1 *a*) *to be feared*, terrible, נִכְבָּד *honourable*, נִהָעֵב *detestable*. So also sometimes the Pu'al, *e.g.* מְהֻלָּל (Ps. 48²) *worthy to be praised*. But the passive ptc. of the *Qal* always corresponds to a Latin or Greek pf. ptc. passive. See *Syntax*, § 97, Rem. 1 (2nd paragraph); G.K. § 116 *e*.

⁵ ל, *as regards, in respect of, in point of*.

⁶ Hiph. without the י.

⁷ Pf. Pi. with the force of a fut. pf., *shalt first have blessed me*. § 46. I. 1 (a) 4. Note ב, not פ; § 8. 4 b.

⁸ Gentilic names, with the article, are frequently used as collectives in the *singular*, like *the Turk*; cf. Gen. 15¹⁹⁻²¹, Exod. 4¹⁷. The plur. of כנעני occurs only twice.

⁹ Dagh. omitted in all three cases in Ps. 143⁸.

C.

1 לא תִשְׁכַּח הַשִּׁירָה הַזֹּאת¹ לְעוֹלָם: 2 בְּיוֹם הַמָּשָׁח
 אֹתוֹ: 3 וְעַתָּה פֶּרִי־שִׁלַּח³ אֶת־יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
 וְחִי לְעוֹלָם: 4 יִתֵּן יְהוָה לָכֶם בְּעֶרְבַּ בָּשָׂר לֶאֱכֹל וְלֶחֶם
 בַּבֶּקֶר לִשְׂבֹּעַ: 5 הַשְׁמִיעָה אֶת־דְּבָרֶיךָ מִתּוֹךְ הָאֵשׁ: 6 וַיֹּאמְרוּ
 אֲהָבֵי יְשׁוּעָתְךָ וְגִדְּלֵ אֱלֹהִים: 7 שְׁמוּעַ תִּשְׁמָעוּ בְּקוֹל מְלֹאכֵי
 בְּשָׁלְחֵי אֹתוֹ אֲלֵיכֶם: 8 וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר יְהוָה⁶ כִּי
 שָׁמַעַ עֲבָדְךָ: 9 וְיִלָּחֶם⁷ עַל־הָעִיר כָּל־הַיּוֹם הַהוּא⁸ וְיִלָּכַד
 אֶת־הָעִיר וְאֶת־הָעָם אֲשֶׁר בָּהּ הָרַג וַיִּתֵּן אֶת־הָעִיר וַיִּזְרַעֶהָ
 מֶלֶח:⁹

¹ Never may be rendered by לְעוֹלָם . . . לא; cf. Jud. 2¹ לֹא־אֶפְרָא . . . לְעוֹלָם I will never break (1 s. impf. Hiph. of פָּרַר, § 42. 2 (b) i; Grammar, p. 227, col. 2) my covenant with you (אֶתְכֶם, Grammar, p. 142, footnote 1); Joel 2²⁶ לֹא־יִבְשׁוּ עַמִּי לְעוֹלָם my people shall never be ashamed (impf.—note the plur.—of בֹּשָׁשׁ, § 40. 2 a). עַד־עוֹלָם is found in 2 Sam. 12¹⁰ לֹא־תִסְוֹר הָרֶב מִבֵּיתְךָ עַד־עוֹלָם the sword shall never depart (impf. Qal of סָוַר, § 40. 2 a) from thy house.

² Every time the phrase *his being anointed* occurs, it always appears in the above form (3 times after בְּיוֹם, Lev. 6¹³, Num. 7¹⁰, 8⁴, and once after אֲהָרֵי, Num. 7⁸⁸). This—to us—curious construction is explained thus. The passive (*i.e.* Niph. Pu. Hoph.) may be used impersonally (3 s. m.) and governs in the same way as the active: cf. Gen. 27⁴² וַיִּגַּד לְרֵבְקָה אֶת־דְּבָרֵי עֵשָׂו and there were told (*i.e.* one told) to Rebekah the words of Esau; Exod. 21²⁸ לֹא יֵאָכַל אֶת־בָּשָׂרוֹ its flesh shall not be eaten; 1 Kings 2²¹ יִתֵּן אֶת־אֲבִישָׁג let Abishag be given (יָתֵן, § 33. 3 c). Naturally this construction can also be used (as in the sentence translated above) in the inf. cstr.; cf. Gen. 21⁸ בְּיוֹם הַנִּמֵּל אֶת־יִצְחָק on the day when Isaac was weaned (lit. of Isaac's weaning). Of course the simpler

דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ would also have been possible; cf. Isa. 55⁶ דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ *seek ye Yahweh while he may be found* (or rather *letteth himself be found*—Niph. tolerativum: see Note 4 of Exercise 31 B.

³ In Gen. 3²² the אַת is omitted.

⁴ Rather than simply כִּן. See Note 2 of Exercise 19 B.

⁵ For a sentence of the same type, cf. Exod. 3¹² בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדֵנִי אֶת־הָאֱלֹהִים עַל־הָהָר הַזֶּה *when thou bringest forth (i.e. shalt have brought forth: Hiph. inf. cstr. of יָצָא, § 39. 2. 1 a) the people from Egypt, ye shall serve God upon this mountain.*

⁶ The subj., as a rule, precedes the ptc., but after כִּי the pred. generally precedes the subj. whether the former is adj. or ptc.: cf. Gen. 12¹⁰ כִּי יָדַע אֱלֹהִים בְּיָכָבְדָּהּ הָרָעָב *for the famine was sore*; Gen. 3⁶ כִּי יָדַע אֱלֹהִים *for God knows.*

⁷ After *to fight* (לָחֵם, Niph.) *against* is usually rendered by בְּ of the enemy, and by עַל of a city (see sentence 9 of Hebrew into English of Exercise 25). בְּ, however, *may* be used of the city: in the above sentence Jud. 9⁴⁵ uses בְּעִיר. It also reads בְּלִי הַיּוֹם.

⁸ Not וַיִּקַּח. לָקַח is *to take* in the more general sense, but to capture is לָכַד.

⁹ This double accus. may be brought under the general rule affecting vbs. of clothing (cf. § 38. 3, § 27. 1 d). So with vbs. of *planting* and *anointing*: cf. Isa. 5² וַיִּפְעֵהוּ יִשְׂרָאֵל *and he planted it (with) the choicest vines* (note the *sing.*—collective); Ps. 45⁸ מִיִּשְׁחָךְ יִשְׁמַן יִשְׁשׂוֹן *he hath anointed thee (with) the oil of gladness.*

§ 38.

A.

We will create (1 *pl. impf. Qal*); or he was created (3 *s. m. pf. Niph.*); or (the) one (or thing) that has been created (*ptc. Niph.*). Thou wilt¹ cause to sin (*Hiph.*). And ye will sin (*pf. Qal*). Ye will sin (*impf. Qal*). I have filled (*Pi.*) thee (*m.*). Call ye (2 *plur. fem. imper. with loss of the ה*—for קָרָאָה: Ruth 1²⁰; cf. Exod. 1¹⁷ וַתִּירָאֵן *and they (f.) were afraid*—*impf. of יָרָא, § 39. 2. 2 a*). And they found him. He will cause him² to find (*Hiph. with nûn energ.*, Job 34¹¹). We fear (§ 22. 6, cf. Hos. 10⁸) or we feared (1 *pl. pf. Qal*). I will or would (or let me) be filled

(*cohortative Niph.*, § 23. 1. 2). He will lift me up (*or* take me away; cf. Job 32²²: impf. Qal of נָשָׂא; see § 31. 3 (a) i).

¹ *Or* she will.

² Not *us*. The *nūn energicum* is not found with the 1st plur. suffix (נִי).

B.

1. And Jacob said to his sons, Gather yourselves together,¹ that I may tell² you what shall befall³ you in the days to come.⁴ 2. And the king of Israel said, I hate him, for he never prophesies⁵ good concerning⁶ me, but⁷ evil. 3. And he said to them, Take me up and cast me⁸ into the sea, that the sea may grow calm (and cease) from (raging) against you.⁹ 4. And the Israelites swarmed and grew strong, and the land was filled with¹⁰ them. 5. Thus saith Yahweh, I¹¹ am about to shake all the nations, and I will fill¹² this house with glory. 6. I have let myself be found¹³ by¹⁴ those who did not seek¹⁵ me; I have said, Here am I,¹⁶ here am I, to a nation that was not called¹⁷ by my name.

7 אָמַר הַכֹּהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה מֵעֲצָתִי וַיֵּמָן אֶת־הַסֵּפֶר¹⁸ אֶל־הַסֹּפֵר¹⁹ וַיִּקְרָאֵהוּ:

The high priest said, I have found the book of the law, and he gave the book to the secretary, and he read it.

8 וַיִּמְצָאֵהוּ אִישׁ²⁰ וַיִּשְׁאַלְהוּ לֵאמֹר מַה־²¹תְּבַקֵּשׁ:

And a man found him and asked him, saying, What seekest thou?

¹ Niph. imper. of אָסַף.

² Final use of simple waw with impf. (or rather cohortative: Hiph. נָגַד). See § 23. 3. 6.

³ Not "call." קָרָא and קָרָה (which would here give יִקְרָה, § 44. 1 b) having the same sound are readily confused: § 38. 1. 5. Note that the person after קָרָה *to befall* (or *meet*) is usually put in the *accus.*, and not preceded by ל (as if the meaning were "to happen *to*").

⁴ Literally, "in the end of the days"—a fairly common phrase in the prophetic books (the "latter" or "last days" of A.V.).

⁵ The frequentative impf.—he does not *at any time*—i.e. *never* (§ 46. II. 2).

⁶ . . . על concerning, after vbs. of speaking, hearing, commanding, prophesying, etc.

⁷ כִּי אִם after a negative=*but, except, unless*. See two occurrences of this phrase in sentence 4 of the Hebrew into English of § 37; and cf. Ps. 1² “he takes not his seat in an assembly of scoffers, *but in the law of Yahweh is his delight*” בְּחֹרֶת יְהוָה הִפְצֹו כִּי אִם.

⁸ Notice the two co-ordinate imperatives connected by simple waw: § 23. 3. 7. The second vb. might have been rendered by waw consec. with pf. (Note 3 of Exercise 26 B) וְהִשְׁלַכְתִּינִי; but suffixes to the 2 pl. pf. are extremely rare (§ 31. 5 c).

⁹ מֵעַלֵּיכֶם is a very pregnant and pictorial phrase, which shows how much Hebrew can pack into a compound preposition.

¹⁰ Not בָּ, but the accus., which is the usual construction after *to be full or filled*—מָלֵא in Qal or Niph. See, for illustration, sentence 8 of Exercise 30 C.

¹¹ אֲנִי is not here emphatic: it is necessary with the ptc., which gives no indication of its subject. Had הִנְנִי been written (*behold, I . . .*; *Grammar*, p. 142, footnote 1) the אֲנִי would, of course, not have been necessary.

¹² Waw consec. with *pf.*—quite normal after a ptc. equivalent to an impf. (§ 23. 3. 5 b).

¹³ Niph. tolerativum (see Note 4 of Exercise 31 B).

¹⁴ For ל of the agent after passive, see § 25. 5.

¹⁵ Pī'el. For omission of daghesh from ק, see § 7. 5.

¹⁶ Or “behold me.” הִנְנִי, pausal form of הִנְנִי (*Grammar*, p. 142, footnote 1).

¹⁷ Pf. Pu'al. There is no Pī'el of קרא, and the Pu'al is very rare. Hence some propose to read this simply as a Qal, קָרָא “which *has not called* upon my name.”

¹⁸ This is not quite the same as לָפָנַי; it is more pictorial. אֵל implies motion to, or *direction towards*, and so, of course, can be used with any verb expressing motion, even with נתן *to give*; e.g. Gen. 21¹⁴ וַיִּתֵּן אֵל-הָנֶגֶר and he gave (them, i.e., bread and water) to Hagar; Deut. 13² וַיִּנָּתֶן וַיִּקְרָא אֵלָיו and he shall give thee a sign. But this construction is not to be imitated.

¹⁹ 2 Kings 22⁸. It is worth noting that the Chronicler, for whom the discovered book was not simply Deuteronomy (in whole or in part) but the whole Pentateuch, which was obviously much too long to have been read through on the occasion described, alters the text to וַיִּקְרָא-בּוֹ “and he read *in it*” (2 Chr. 34¹⁸).

²⁰ The suffixes to these impf. in *a* are added on the analogy of the

First Declension, § 31. 3 (a) i—hence not יִמְצְאוּ nor יִשְׁאַלְהוּ, but יֵצֵא and יִשְׁאַל.

²¹ For the impf. to describe the present pictorially, see § 46. II. 1 (2).

C.

יִשְׁמַע יְהוָה בְּקִרְאָה אֵלָיו: ² מִלֵּאתִי ¹ רוּחַ מִשְׁפָּט
וּגְבוּרָה לְהַגִּיד לְיַעֲקֹב פִּשְׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ: ³ וְהַמְלֵא
הָאָרֶץ חֶמֶס: ⁴ חֲמִצְאֹתַי אֵיבִי וַיֵּאמֶר ⁵ מִצְאֹתַי:
⁶ מִלֵּאת אֶת־הַבַּיִת הַזֶּה ⁷ אֶת־כְּבוֹדָהּ: ⁸ שְׁנֵאתָ כָּל־פְּעָלֵי
אָנוֹן: ⁹ וְתִשְׁאַלְהוּ רוּחַ יְהוָה וְתִשְׁלַכְהוּ ¹⁰ אֶרְצָהּ: ¹¹ תִּשְׁאַלְהוּ
אֶת־אֱיֹבָהּ לֹא תִשְׁנֹאֲהוּ בְּלִבָּהּ: ¹² לֹא־חַרְשָׁתָם
בְּעִגְלֹתַי לֹא מִצְאֹתָם ¹³ חִידֹתַי:

¹ A prophetic utterance of this kind in poetic style would dispense with **את** before the accus. True, it does occur in this passage (Mic. 3⁸) before one accus.—*not* the first—in a way which shows the phrase to which it is attached (**רוּחַ יְהוָה**) to be an almost certain intrusion. This conclusion, based upon grammar, is supported both by the sense and the metre.

² Or חֲמֵא (from חָטָא).

³ For the pointing of the interrogative, see § 49. 2. 2 b.

⁴ The original (1 Kings 21²⁰), more idiomatically, has simply מִצְאֹתַי = our "Yes, I have."

⁵ As it happens, the second accus. after the Pi. of מִלֵּא in O.T. seems always to be indefinite—to fill with *water, grain, oil*, etc.—and consequently does not take **את** (§ 13. 7 a). Cf. sentence 5 in section B of this Exercise (from Hag. 2⁷)—"I will fill this house (definite, therefore **את**) with glory" (no **את**). But here the pronom. suffix makes the word definite (*thy* glory), § 13. 7 a, and justifies the **את**. For the double **את**, cf. Gen. 37²³ וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כִּתְּנֹתָיו *and they stripped Joseph of his coat* (*kuttontô* from כִּתְּנָת or כִּתְּנֹת); Josh. 7⁷ לָמָּה הֵעֲבַרְתָּ *why hast thou brought this people over the Jordan?* (הֵעֲבַרְתָּ for the more usual הֵעֲבַרְתָּ, "evidently with the intention of strengthening the countertone-syllable," G.K. § 63 *p*: note, further, that לָמָּה—not לָמָּה—is used before the gutturals א, ה, and ע); Josh. 1⁶ תִּנְחַל אֶת־הָאָרֶץ *thou wilt cause this people to inherit the land*.

⁶ וַיִּשְׁאָהוּ is more often fem. than masc. If masc., then וַיִּשְׁלַכְהוּ.

⁷ Pausal form of אֶרְצָה. The *he locale* does not take the accent;

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⁸ See Note 3 of Exercise 36 C.

⁹ אָהֵב takes the accus. In a very few late passages it is followed by ל; cf. Lev. 19¹⁸ וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ and *thou shalt love thy neighbour (רֵעֶ) as thyself* (for כְּמוֹךָ, see *Grammar*, p. 87, footnote 1).

¹⁰ Pausal form of אֵיכָּךְ : § 30. 1. 2 a.

¹¹ Without אַת in poetry. This is a rhymed couplet—a rare phenomenon—with three accents in each line.

§ 39.

A.

רָדָה 2 sing. masc. emph. imper. (from רָד) Qal of ירד. *Come down.*

לָרֶד inf. cstr. Qal of ירד; with ל. *To go down.*

דַּע 2 sing. masc. imper. Qal of ידע. *Know (thou).*

דַּעַת inf. cstr. Qal of ידע. Frequently used as a noun = *knowledge.*

נָלַכְהָ 1 plur. cohortative Qal (from נָלַךְ) of הִלַּךְ. *Let us go.*

אֵינִי 1 sing. impf. Qal of ינק. *I will suck.*

תִּירָא 2 sing. masc. or 3 sing. fem. impf. Qal of יָרָא. *Thou wilt (or she will) fear.*

הַנּוֹרָא masc. sing. ptc. Niph. of ירא, with article. *The one who is feared, or to be feared* (see Note 4 of Exercise 37 B), *the terrible*—used of God, the wilderness, the day of Yahweh, etc.

אֶרֶשׁ 1 sing. impf. Niph. of ירש. *I shall be (dispossession =) impoverished, come to poverty* (opposed in Prov. 30⁹ to אֶשְׁבֵּעַ).

וַיֹּרֶשׁ 3 sing. masc. impf. Hiph. of ירש, with waw consec. *And he dispossessed, i.e. drove out* (e.g. the Amorites, Num. 21³²). The Hiph. of ירש (הוֹרִישׁ) means either *to cause to possess*, or

to cause (others) to possess; i.e. to dispossess. Even in the Qal ירש to possess, take possession of (a land), easily passes into the meaning of dispossessing (a people).

וַאֲשַׁנָּה I sing. cohortative Qal of אָשַׁן. *And I slept*; the הָ here (Ps. 3⁶) possibly with a certain emphasis, but sometimes with little or none (see *Grammar*, p. 117, footnote 1). In Ps. 4⁹ the simple וַאֲשַׁן even after the cohortative אֲשַׁכְּבָה, *I will lie down*, with which it is co-ordinated. (C. A. Briggs, *Psalms*, vol. i. p. 37, thinks, however, that in view of the co-ordination, the form here should be אֲשַׁנָּה, as in Ps. 3⁶).

תִּקְדֶּה 3 sing. fem. (or 2 sing. masc.) impf. Hoph. of יָקַד. *It shall be kindled, burn, kept burning*—of the altar-fire (Lev. 6². 5^f. Heb. (9. 12^f. E. V.)).

בְּהוֹרִידִי inf. cstr. Hiph. of יָרַד with הָ and I sing. suffix (Ezek 31¹⁶). *When I brought down*.

תִּרְדְּנָה 2 or 3 plur. fem. impf. Qal of יָרַד. *Ye or they will come down*.

וַיִּרְדּוּהוּ 3 plur. masc. impf. Hiph. with waw consec. and 3 sing. masc. suffix—*scriptio defectiva* for וַיִּוֹרִידוּהוּ. *And they brought him down* (1 Kings 1⁵³).

הִצֵּעַ 3 sing. masc. pf. Hoph. of יָצַע, § 39. 3 (for יָצַע, see § 7. 7). *It was spread*. (Of יָצַע only impf. Hiph.—3 s. יָצִיעַ, 1 s. אֲצִיעָה—and impf. Hoph. יָצַע are found.)

מִצֵּינִי masc. sing. ptc. Hiph. of יָצַן (Jud. 6³⁷). *One who sets or places* (יָצַן is found only in Hiph. and once, if the text be correct, in Hoph., יָצֹנִי, Exod. 10²⁴).

וַנֵּדַעם I plur. impf. Qal (יָדַע) of יָדַע with waw consec. and 3 plur. masc. suffix (Ps. 78³). *And we knew them*.

יִירְשׁוּם 3 plur. masc. impf. Qal of יָרַשׁ, with 3 plur. masc. suffix. *They will possess them*. In Deut. 2¹²,

where this phrase occurs, the reference is to the *past*, and the meaning of the impf. will strictly be, "and they (the descendants of Esau) *proceeded to possess* (or dispossess) them," *i.e.* the H̄orites. Cf. § 46. II. 1. 1.

B.

1. And Abram went down into Egypt, and he said to his wife, Say,¹ I pray thee, thou art my sister, in order that it may be well with² me for thy sake. And the king took her, and with Abram³ he dealt well for her sake. But Yahweh plagued him with great plagues, and he learned⁴ that she was his wife. 2. Yahweh said to Abram, I am Yahweh who brought thee out of Ur of the Chaldees to give thee⁵ this land to possess it.⁶ And he said,⁷ O Lord Yahweh,⁸ whereby shall I know that I shall possess it?⁹ 3. And the sons of Jacob said to him,¹⁰ The man *asked*¹¹ about¹² us and about our kindred,¹³ saying, Is your father still¹⁴ alive? have you¹⁵ a brother? and we told him¹⁶ according to the tenor¹⁷ of these words. Could¹⁸ we possibly know¹⁹ that he would say, Bring your brother down?²⁰ 4. And he forsook the counsel which the old men had given him,²¹ and he took counsel²² with²³ the young men. 5. Those that trust in Yahweh shall walk and not be weary.²⁴ 6 חֲכָרָתָ אֶת-פֶּלֶה־הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ וְהָ אֲרֻבָּעִים שָׁנָה בְּמִדְבָּר לָדַעַת אֶת-אֲשֶׁר בְּלִבְּךָ²⁵ הִתְשֹׁמֵר מִצֻּוֹתַי אִם-לֹא:

And thou shalt remember all the way which Yahweh thy God hath led thee now for forty years in the wilderness, to know what was in thy heart, whether thou wouldst keep his commandments or no.

¹ אמרי, *fem. imperat.*

² Lit. *for*—*dat. of advantage.*

³ The obj. is sometimes put first for emphasis: cf. 1 Sam. 2¹⁹ וּמַעֲיֵל קָטָן תַּעֲשֶׂה-לּוֹ אֹמֶן and a little robe his mother (אִם, *Grammar*, p. 140, col. 3) *used to make for him* (frequentative impf., § 46. II. 2. 2). Note the dagh. in ל, and see Note 28 of Exercise 33 B. The more normal order would have been וַיֵּיטֵב לְאַבְרָם (*Grammar*, p. 152. 2 (2)). Penult open, therefore accent retracted, and טב reduced to טָב (§ 23. 3. 4).

⁴ Not so much *knew* as *gained knowledge, got to know*. ידע often bears this meaning—very frequently in Ezekiel; cf. 6⁷ וִידַעְתֶּם כִּי־אֲנִי יְהוָה: “*then ye shall know (i.e. learn) that I am Yahweh.*”

⁵ For לָהֶם, see Note 9 of Exercise 34 A.

⁶ לְרִשְׁתָּהּ, inf. cstr. Qal (רִשַׁת) of יָרֵשׁ, with 3 sing. fem. suffix, and ל.

⁷ Note וַיֹּאמֶר (not וַיֵּאמֶר) in *pause*. The athnah comes very early, but this is the middle of the verse, according to the sense.

⁸ In the original (Gen. 15⁸) יהוה is pointed, as always when it is accompanied by אֲדָנִי, with the vowels of אֱלֹהִים (thus יְהוָה) to avoid, in public reading, the repetition of אֲדָנִי (see *Grammar*, § 10. 5 b).

⁹ אִירְשֶׁנָּה, 1 sing. impf. Qal with 3 s. f. suff. and *nln* energ. (§ 31. 7).

¹⁰ In the previous clause the customary order would be that אֲלֵיו should immediately follow the vb.; cf. 2 Kings 23¹⁷ וַיֹּאמְרוּ אֵלָיו אֲנָשֵׁי הָעִיר *and the men of the city said to him*. With the much less common order of the translated sentence, cf. Exod. 10⁷ וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו *and Pharaoh's servants said to him*. In general, for the order with prepositional phrases, see Note 5 of Exercise 36 C.

¹¹ The inf. abs. does not here mean, though, of course, it could mean, “asked *straitly*” (so A.V.). It means that they did not volunteer the information—the man *asked* them (Gen. 43⁷).

¹² “Asked *in regard to* (לְ) us,” not “asked us”: the person asked is usually put in the accus., e.g. Gen. 44¹⁹ אֲדָנִי שָׁאַל אֶת־עֲבָדָיו *my lord asked his servants*.

¹³ מוֹלֶרֶת with suffixes (here 1 pl.) exactly like קֹטֶלֶת, *Grammar*, p. 102, col 2.

¹⁴ הָעוֹד. For הָ interrogative, see § 49. 2. 2 c.

¹⁵ Note לָכֶם; but יֵשׁ-לִי, יֵשׁ-בִּי (Gen. 44²⁰), by § 10. 3 a; to avoid the juxtaposing of two accented syllables.

¹⁶ וַיִּנָּד-לָם (1 pl. impf. Hiph. of נָדַד with waw consec.); but וַיִּנָּד לָכֶם (Deut. 4¹³); see previous Note.

¹⁷ עַל־פִּי *according to the mouth of*, sometimes means *according to the commandment of* (e.g. Pharaoh, Gen. 45²¹; Yahweh, Exod. 17¹). But פֶּה is used sometimes in the secondary sense of *portion* (e.g. Deut. 21¹⁷ פֶּה שְׁנַיִם *a portion for two, a double portion*), and quite frequently in the sense of *proportion, measure*, e.g. Exod. 16²¹ אִישׁ כְּפִי אָכְלוּ (in 12⁴ לְפִי) *each in proportion to his eating*; even כְּפִי שָׁנָיו, Lev. 25⁵³ *according to the number of his years*; and in a conjunctive phrase, with אֲשֶׁר, e.g. Mal. 2⁹ אֲשֶׁר אֵינְכֶם שֹׁמְרִים אֶת־דְּרָכַי *according as ye do not keep my ways* (for אֵין with ptc. see Note 3 (2nd paragraph) of Exercise 41 B).

It is in this sense that על-פי is used in the translated sentence—*according to the measure of, in accordance with* (these words).

¹⁸ נָדַע : 1 plur. impf. Qal of יָדַע ; a good illustration of the potential use of the impf., as the following יֵאָמֵר (not, of course, יֹאמֵר, as it is not preceded by waw consec.) illustrates its conditional use (§ 46. II. 4).

¹⁹ Abs. inf. : cf. Note 11. We might say idiomatically, "How could we know?"

²⁰ 2 plur. imper. Hiph. of יָדַע.

²¹ Lit. "the counsel of the old men which they had counselled him"—cognate accus. (cf. sentence 1 of this Exercise—"plagued him (with) plagues." יַעֲצֶהוּ is 3 pl. pf. Qal (יָעִץ) of יָעַן with 3 sing. masc. suffix.

²² יִנָּעֵן is 3 sing. masc. Niph. of יָעַן (with waw cons.) *he exchanged counsel*—the reciprocal use of the Niph. (§ 25. 3. ii). This part of the Niph. occurs eleven times, and always with _ (not .. or ך) in the last syllable.

²³ אֵת. Not, of course, the sign of the accus., but the prepos.

²⁴ Or *faint*, Isa. 40³¹. יִיָּעֲפוּ is the pausal form of יָעָפוּ which occurs in the previous verse (*scr. defectiva*, יָעָפוּ)—3 pl. impf. Qal of יָעַף.

²⁵ 3 sing. pf. Hiph. of הִלֵּךְ with 2 sing. masc. suffix, "he caused thee to go."

²⁶ This does not and could not mean "*these* forty years." זֶה is often used with a sort of enclitic force, e.g. מִי־זֶה *who then?* לָמָּה־זֶה *wherefore now?* Besides being used to emphasize interrogatives, it is also frequently prefixed (as here) to expressions denoting a period of time: e.g. Gen. 27³⁶ וַיַּעֲקֹבֵנִי זֶה שְׁנַיִם *"and he has supplanted me now (not these) two times"* (dual of שָׁנָה). In this latter case, however, it is better—as J. A. Montgomery suggests in the *Journal of Biblical Literature*, 1924, vol. xliii, p. 227—to regard זֶה, not as an enclitic (which it clearly is not), but rather as what Nöldeke calls a "demonstrative relative pronoun," the exact equivalent of the ancient Arabic *ḏū*. The strict meaning would then be "a matter of forty years."

²⁷ *Grammar*, p. 165.

²⁸ For the interrog. particles אֵם . . . הֲ, see § 49. 5 (c) i.

C.

1 וַתִּלְךָ הַתֵּבָה עַל־פְּנֵי הַמָּיִם: 2 הוֹדִיעֵנִי נָא¹ אֶת־דַּרְכֶּיךָ:
3 וַיֹּאמְרוּ אֵלָיָה הַתִּלְכִּי עִם־הָאִישׁ הַזֶּה וַתֹּאמֶר² אֵלָיָה:
4 וַיֹּאמֶר הוֹצֵאוּ כָל־אִישׁ מִן־הַבַּיִת וְלֹא־עֲמַד אִישׁ³ אֶתֹּ
4 בְּהֶתְנִידָעוּ⁵ אֶל־אֶחָיו: 5 וַיִּפְתַּח הָאִישׁ אֶת־בִּלְתּוֹת הַבַּיִת

וַיֵּצֵא לִלְכֶּת לְדַרְכּוֹ: 6 וַתֹּאמֶר לָהּ בַּת־פָּרְעָה קַחִי אֶת־הַיֶּלֶד
 הַזֶּה: 7 וְהִינֵקְהוּ לִי וַתִּקַּח אֶת־הַיֶּלֶד: 8 וַתִּינַקְהוּ: 7 הִנֵּה
 שְׂמִיעָתִי כִי: 9 יֵשׁ־שָׁבֵר בְּמִצְרַיִם רְדִי־שָׁמָּה: 10 וְשָׁבְרוּ־לָנוּ מְעַט
 אֶכֶל: 8 וַיֹּאמֶר אֵלָיו יְהוָה אֶל־תֵּרֶד מִצְרַיִם: 11 שָׁב בְּאַרְצְךָ
 אֲשֶׁר אָמַר אֵלָיָהּ: 9 וַיֵּרָא וַיֹּאמֶר מַה־נֹּרָא הַמָּקוֹם הַזֶּה:
 10 וַיֹּאמֶר לֹא־יֵרֶד בְּנִי כִי־אָחִיו מֵת וְהוּא לְבִדּוֹ נִשְׁאַר
 13 וְקָרְהוּ אֶסּוֹן בְּדָרְדָּר אֲשֶׁר תִּלְכְּדוּבָהּ וְהוֹרְדָתֶם אֶת־שִׁיבָתִי
 בְּיָגוֹן שְׂאוּלָה:

¹ So Exod. 33¹⁸ (prose). In the similar sentence in Ps. 143⁸, the *אֵת* is omitted—also the *נָא*.

² The vb. is repeated alone, without *עָמַד* (for suffix, see *Grammar*, p. 142, footnote 1), exactly as in sentence 4 of English into Hebrew of § 38—"I have found" (without *thee*). Our idiom would be simply "Yes."

³ Or *עָמַד*. For the suffixes to both words, see *Grammar*, p. 142, footnote 1.

⁴ Cstr. inf. Hithpa. (*הִתְנַדַּע*, *Grammar*, p. 219, col. 2) with 3 s. m. suffix.

⁵ The only other time the Hithpa. of *יָדַע* occurs, it takes, as here (Gen. 45¹), *אֵל* after it—Num. 12⁶ *בְּמִרְאָה אֵלָיו אֶתְנַדַּע* *I will make myself known unto him in a vision* (*מִרְאָה*, *f.* very rare, for the familiar *מִרְאָה m.*).

⁶ *דָּלַתִּי* dual cstr., would also have been possible; but the *plur.* (*דָּלָתוֹת*) and esp. the plur. *cstr.* *דָּלָתוֹת*, are considerably more frequent than the dual (*דָּלָתַיִם* and *דָּלָתִי*). Cf. Note 24 of Exercise 33 B.

⁷ For *scriptio plena* *הִנֵּיקְיָהוּ*, 2 s. *f.* imperat. Hiph. of *יָנַק*. Waw consec. with pf. would also have been possible after the imper. (see Note 2 of Exercise 26 B) *וְהִינֵקְתִּיהוּ* or *וְהִינֵקְתִּיו* (*Grammar*, p. 210, last col.).

⁸ In Exod. 2⁹ this appears as *וְהִינֵקְהוּ*; but this is almost certainly an error, as the first syllable (*yé*) of the impf. Hiph. *יִינֵק* is obviously firm—as firm as the *yaq* in *יִקְטִיל*. The alternative would be to suppose that there was a form *נִיַּק* (which nowhere else occurs) alongside of *יָנַק* (cf. *יָטַב* and *טוֹב*, *Grammar*, p. 152); this would give the Hiph. pf. *הִינֵק*, with impf. *יִינֵק* (§ 40. 3 a, *Grammar*, p. 225, col. 2) whose first vowel would be changeable, and which would consequently yield the form in the printed text. Conceivably also this form may be an "irregular

shortening of the first syllable, caused by the forward movement of the tone" due to the suffix (G.K. § 70 *e*). But it is more probably an error.

⁹ Not יֵשׁ—to avoid the collocation of two accented syllables יֵשׁ and יִשְׁבֵּר. See Note 15 of section B of this Exercise.

¹⁰ Or וְשִׁבְרָתָם.

¹¹ Or, as in Gen. 26² יִשְׁכֵּן יִשְׁבָּה would also have been possible (§ 23. 2), יִשְׁב is rather more frequently used. In the same phrase in two parallel passages, "remain in thy house," 2 Kings 14¹⁰ has יִשְׁב, while 2 Chr. 25¹⁹ has יִשְׁבָּה.

¹² The putting of the subj. first after כִּי (so Gen. 42³⁸) serves to emphasize the contrast between it and the emphatic הוּא of the next sentence—somewhat like μέν and δέ in Greek. But in the similar sentence Gen. 44²⁰ the clause וְאֶחָיו מֵת (the normal order with the ptc.) is simply followed by the normal waw consec. with impf. הוּא יוֹתֵר וְיִתְּרָהּ and he alone is left (impf. Niph. of יָתַר—a Pe waw vb.).

¹³ So in Gen. 44²⁹ (for 3 s. m. suffix הוּא to pf. of *Lamedh* he vbs., see § 44. 2. 1). If we use the vb. קָרָא, with which קָרָה is sometimes confused (§ 38. 1. 5), we should naturally expect the form וְקָרְאוּ (the similar words מִצָּאוּ and נִשְׁאוּ are both found—formed exactly like קָטְלוּ); but the analogy of קָרָה has been followed and has produced in Gen. 42³⁸ the curious form וְקָרְאָהוּ (*ahû* is strictly the original form, which has passed, through *ahû*, into *ô*: § 19. 1).

A conditional sentence is sometimes formed, as here, by two perfects with waw consec., e.g. Gen. 44²² וְעֹזֵב אֶת־אָבִיו וּמָת (and he will leave his father and he will die=) and if he leaves his father, he will die (for מָת see § 40. 1, and for י see § 15. 1 d). When there is a string of pfs. with waw consec., it might seem to be difficult to say precisely where the apodosis begins, but, in point of fact, there is seldom any ambiguity. Perhaps the most interesting case is that of Jacob's vow in Gen. 28^{20f}. אִם־יְהִיָּה אֱלֹהִים עִמָּדִי וְשָׁמְרֵנִי וְנָתַן־לִי לֶחֶם וְשִׁבְתִּי בְשָׁלוֹם וְהָיָה יְהוָה לִי אֱלֹהִים If God will be with me and keep me and give me bread and I return in peace, then shall Yahweh be my God and this stone shall be God's house. But the meaning might be, "and I return in peace and Yahweh be my God, then this stone," etc., though this would certainly involve a very unusual form of apodosis. With the present text, however, the former translation is probably correct. But it is only to this one clause that any doubt can attach in this context. For "if God will be with me, then he will keep me," etc., while grammatically possible, is excluded by the context.

§ 40.

A.

- נָס 3 sing. masc. pf. Qal or sing. masc. ptc. Qal of נָס. *He fled or (one) fleeing.*
- סָרָה 3 sing. fem. pf. Qal of סָרָה. *She turned aside.*
- סָרָה fem. sing. ptc. Qal of סָרָה. *(One) turning aside.*
- שָׁבָה fem. sing. ptc. Qal of שָׁבָה. *(One) returning.*
- וּבָאָה 3 sing. fem. pf. Qal of בָּוא with waw consec.¹ *And she will come.*
- וּסָרוּ 3 pl. pf. Qal of סָרָה with waw consec. *And they will turn aside.*¹
- אָרוּם 1 sing. impf. Qal of רוּם. *I will be (high, i.e.) exalted.*
- תִּשְׁבִּי 2 sing. fem. impf. Qal of שָׁבָה. *Thou (f.) shalt return.*
- תִּשְׁבִּינָה 2 or 3 pl. fem. impf. Qal of שָׁבָה. *Ye (f.) or they (f.) shall return.*
- יָרֵם 3 sing. masc. jussive Qal of רוּם. *Let him be exalted.*
- אֶמּוּתָה 1 sing. cohortative Qal of מוּת (§ 23. I. 2). *Let me die.*
- וַיָּמָת (way-yāmoth, § 3. I b), 3 sing. masc. impf. Qal of מוּת with waw consec. *And he died.*
- לָצֹד inf. cstr. Qal of צֹד, with ל. *To hunt.*
- תִּבְנֶה 2 sing. masc. or 3 sing. fem. impf. Niph. of בָּנָה. *Thou shalt or she shall be established.*
- הִרְיִמֹתָ 2 sing. masc. pf. Hiph. of רוּם. *Thou hast lifted up.*
- וְהִשְׁבִּיבֹתִי (scriptio defectiva for וְהִשְׁבִּיבֹתִי) 1 sing. pf. Hiph. of שָׁבָה with waw consec. *And I will turn (or bring) back.*²
- יֵאֵיר 3 sing. masc. impf. Hiph. of אָוַר. *He will give light (or cause to shine).*
- וַיִּרָם 3 sing. masc. jussive Hiph. of רוּם with simple waw. *(In order) that he may lift up: § 23. 3. 6; or, and let him lift up, may he lift up.*

אַל-תָּשָׁב 2 sing. masc. or 3 sing. fem. jussive Hiph. of שָׁב, with prohibitive אַל. Cf. 1 Kings 2²⁰ אַל-תָּשָׁב אֶת-פָּנַי *do not turn away my face*, i.e. *do not deny me*.³

הָבִי־אָה 2 sing. masc. emphatic imperat. Hiph. of בוא : § 23. 2. (Cause to come, i.e.) *bring* (cf. Gen. 27⁷, Amos 4¹, Prov. 23¹²).

נָשִׂימָה 1 pl. cohortative Hiph. of שָׁם or שִׁים (§ 23. I. 2), or Qal of שָׁם. *Let us put or place*.

יִכְוֶנֶה 3 sing. masc. impf. Po'lel of בָּן (יְכֻנֶּה) with 3 sing. fem. suffix. *He will establish her* (Ps 48⁹). For כָּ, see *Grammar*, p. 18, lines 5–8.

מוֹבָא masc. sing. ptc. Hoph. of בוא. Cf. 2 Kings 22⁴ הַכֶּסֶף הַמּוֹבָא בֵּית יְהוָה *the money that was brought in to the house of Yahweh*. (Notice the accus. בֵּית in answer to the question *whither?* after a verb of motion—*Syntax*, § 69. b.)

תָּמוּתָה (תָּמוּתָה) 2 sing. masc. or 3 sing. fem. impf. Po'lel of מוּת. Cf. Ps. 34²² רָשָׁע רָעָה תָּמוּתָה *evil* (i.e. *misfortune*) *shall slay the wicked*.

¹ In the 3 sing. fem. and the 3 plur. the tone very frequently falls, even with the waw consec., on the *penult*: cf. Mic. 3⁶ וּבָאָה הַשָּׁמַשׁ עַל-הַנְּבִיאִים *and the sun shall go down upon the prophets*; 1 Kings 8⁴⁷ וַיָּשָׁבוּ *and they shall turn*.

² It is important not to confuse וַיָּשָׁב with שָׁב. The corresponding part of וַיָּשָׁב would be וַהֲוָשִׁבָתִי. In unpunctuated Hebrew the confusion is very easy in the Qal and the Hiph.: e.g. וַיָּשָׁב may be as Qal, either וַיָּשָׁב (*way-yāshobh*) *and he returned*, or וַיָּשָׁב *and he dwelt*; as Hiph. וַיָּשָׁב *and he restored*, or וַיָּשָׁב (*scr. def. for וַיָּשָׁב*) *and he caused to dwell*.

³ "Here the close connexion of אַל to the jussive by means of *Maqqef* causes a retraction of the tone, just as in the case of the Impf. with ו consec." (C. F. Burney, *Kings*, p. 20). But this retraction is not universal; cf. Gen. 26² אַל-תִּירָד.

⁴ According to Ginsburg only a few MS. have here כָּ. Kittel reads יְכֻנֶּה.

B.

1. In the sweat of thy face thou shalt eat bread till thou return¹ to the ground; for dust thou art, and unto dust shalt thou return. 2. And on my part, behold, I am about to bring² the flood, (that is), waters³ upon the earth, to destroy all flesh from under⁴ heaven. 3. Know ye for certain⁵ that, if ye put me to death,⁶ it⁷ is innocent blood⁸ that ye will be bringing upon yourselves. 4. But the dove found no resting-place for the sole of her foot, so she returned unto Noah to the ark; and he put forth his hand and took her and brought her in⁹ unto him into the ark. 5. O Yahweh, my God, I pray thee, let the soul of this child return.¹⁰

6 הִנֵּה אָנֹכִי ¹¹מֵת וְיְהוָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֶרֶץ אֲבוֹתֵיכֶם :
Behold, I am about to die; but God will be with you and bring you back to the land of your fathers.

7 אִם-¹²שָׁכַחְתָּ תְּשַׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַעֲבַדְתָּם
¹³הָעֵדָתִי בַּיּוֹם הַזֶּה כִּי ¹²אֶבֶר תֵּאֱבֹר :

If thou shalt at all forget Yahweh thy God and go after other gods and serve them, I (solemnly) testify against thee this day that thou shalt assuredly perish.

¹ Cstr. inf. An alternative construction is עַד אֲשֶׁר with a finite vb. : cf. עַד אֲשֶׁר-תִּשְׁוֹב חֵמַת אָחִיךָ till thy brother's rage shall turn away (Gen. 27⁴⁴, which is immediately followed in ⁴⁵ by the equivalent phrase עַד-שֶׁיֵּשׁב אַף-אָחִיךָ מִמּוֹךְ thee.

² Imminent future expressed by ptc. (Hiph. of בּוֹא), with הִנֵּה (§ 46. IV. 1. iii).

³ Not "the flood of waters" A construct could not have the article.

⁴ Note the compound preposition. Cf. Note 9 of Exercise 38 B.

⁵ Inf. abs. The jussive (which here, as usually, has the same form as the impf.) has here practically the force of an imperative ("ye are to know"). It is sometimes parallel to an imperative: cf. Ps. 43¹, which begins with יִשְׁפֹּטֵנִי, judge me, and ends with תִּפְלֹטֵנִי (thou shalt) deliver me.

⁶ Pl. ptc. Hiph. (sing. מַמִּית) of מוֹת. The subj. usually precedes the ptc., but in clauses beginning with כִּי or, as here, אִם, the ptc. precedes

the subj. : cf. Gen. 27⁴⁶ אִם־לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת־הַחֵת *if Jacob takes a wife of the daughters of Heth* (cf. Ps. 1⁶).

⁷ The second כִּי merely resumes the first. This resumptive כִּי is frequent after an intervening clause (as here) or phrase, as, *e.g.*, 1 Kings 20³¹ שָׁמְעֵנוּ כִּי מַלְכֵי בֵּית יִשְׂרָאֵל בְּיַמְלְכֵי חֲסָד הֵם *we have heard that the kings of the house of Israel are merciful kings*.

⁸ Notice the obj. put first, for emphasis. This is usually followed by vb. and subj. ; but if the vb. be a ptc., the subj. usually precedes the ptc. : cf. Gen. 41⁹ אֶת־חַטָּאִי אֲנִי מִזְכִּיר *my faults* (from חָטָא) *I call to remembrance* (*Syntax*, § 111).

⁹ וַיֵּבֵא—not, of course, וַיָּשֶׁב (like וַיָּשֶׁב), as the last syllable, with its long vowel, is virtually open, and therefore remains long (§ 5. 3 a) and retains its accent. Impf. Hiph. of בּוֹא.

¹⁰ *tá-shobh*—the jussive תִּשָּׁב, with the accent retracted before נָא, to avoid the collocation of two accented syllables (§ 10. 3 a).

¹¹ The ptc. may mean *dead*, or *about to die* (§ 46. IV. 1. iii).

¹² Note the force of the inf. abs. at the beginning and the end of this sentence.

¹³ *Scriptio defectiva* for הָעִירוּתִי. We should expect, by analogy, הָ; but the Hiph. of עוֹר, as also of עוֹר *to awake* (Hiph. *to rouse*), has always הָ.

C.

1 וַיָּנֶסוּ דֶרֶךְ הַמִּדְבָּר : 2 אֶל־תְּסוּרוּ מֵאַחֲרֵי יְהוָה וְעַבַּדְתֶּם
אֹתוֹ בְּכָל־לִבְבְּכֶם : 3 קוֹמִי אוֹרִי כִּי בָא אוֹרֶךְ : 4 וְלֹא לָקַח
מִיָּדוֹ אֶת אֲשֶׁר־הָבִיא : 5 שׁוּב אָשׁוּב אֵלֶיךָ : 6 וַיָּקָם בְּבֹקֶר
וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיֵּלֶךְ עִם־שְׁרֵי מוֹאָב : 7 וַיִּקְרָא לְאִישׁ
וַיֹּאמֶר אֵלָיו הִבֵּאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְדוֹלָה :
8 וַתֹּאמֶר לוֹ אֲשֶׁתּוֹ לֹא חָפֵץ יְהוָה לְהַמִּיתֵנוּ לֹא לָקַח
מִיָּדֵנוּ עוֹלָה : 9 וַתֵּצֵא הָאִשָּׁה לְקִרְיַת שָׁר צָבָא הַמֶּלֶךְ
וַתֹּאמֶר סוּרָה אֲדֹנִי ¹⁰ סוּרָה אֵלַי אֶל־תִּירָא ¹¹ וַיָּסֶר אֵלֶיהָ
¹² הָאֱהָלָה :

¹ דֶּרֶךְ, without a preposition, occasionally means, as here, *in the direction of*, practically=*towards* : cf. 1 Kings 8⁴⁴ וַהֲתַפְּלֹו דֶּרֶךְ הָעִיר

“and they shall pray (Hithpa. of פָּלַל: note absence of dagh. forte from first ל; § 7. 5) *towards* the city”: 8⁴⁸ הָרָךְ אֶרְצָם “*towards* their land”; 18⁴³ הִבַּט הָרָךְ-יָם “look (Hiph. imperat. of נָבַט) *towards* the sea.”

² Impf. of חָבַשׁ very rarely has the first syllable closed (§ 34. 2 c).

³ In Num. 22²¹ אָתָּנוּ (אָתָּן a she-ass).

⁴ Not שָׁרִי. Root is שָׁרַר, hence (שָׁרִי = שָׁרִי) with unchangeable ט (§ 43. 2).

⁵ Or הִבִּיאֹתָ (§ 40. 6 b).

⁶ So Jud. 13²³. לוֹ (sometimes written לָּוָא) is here more appropriate than אֵם. לוֹ if (used mostly with the pf.), states a case which has not been, or is not likely to be, realized. Cf. the similar sentence in Jud. 8¹⁹ לֹא הִחַיְתִּים אוֹתָם לוֹ הִחַיְתִּים אִתָּם לוֹ if *ye had spared* (pf. Hiph. of חָיָה, § 44) *them, I should not have killed you*. Note in 8¹⁹ and 13²³ the pf. in apodosis as well as in protasis. (But in apodosis the impf. is sometimes found: cf. Deut. 32²⁹ אִם חָכְמוּ יִשְׁפִּילוּ זֶאת לוֹ if *they had been wise*—as they are not—they *would understand this*.)

⁷ Inf. cstr. Hiph. (הִמִּית) of מוֹת, with suffix.

⁸ וְהִצֵּא, not וְהִצֵּא; see Note 9 of section B of this Exercise.

⁹ The cstr. inf. (with ל) of קָרָא in the sense of *to meet* is regularly לִקְרֹאת (of קָרָא *to call*, קָרָא: so לִקְרֹאתִי *to meet me*, לִקְרֹאתְכֶם *to meet you*, etc. לִקְרֹאת never appears to be followed by אַת before the accus.

¹⁰ Cf. § 23. 2.

¹¹ Not וַיִּסָּר (§ 40. 2 b).

¹² So Jud. 4¹⁸, cf. § 17. 3. אֶל-הָאֱהָלָה would, of course, be possible (cf. Num. 19¹⁴), but הָאֱהָלָה is the commoner phrase. Both phrases occur in Exod. 33⁸.

§ 41.

A.

1. Mine eyes are upon all their ways, they are not hidden from my face; neither is their iniquity concealed from mine eyes. 2. Ye shall not die,¹ for God knoweth that in the day that ye eat² of the tree, your eyes shall be opened.³ 3. Your vineyards and olive-trees the locusts repeatedly devoured.⁴ 4. The wealth⁵ of the nations shall come⁶ unto thee.⁷ 5. Ye have delivered our lives from death. 6. I have no pleasure⁸ in the death of him that dieth.

7 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה מִתְּהֵלֶךְ בַּתּוֹךְ עֵץ הָנָן לְרוֹחַ הַיּוֹם¹⁰ וַיִּחְתְּבֵא הָאָדָם
וְאִשְׁתּוֹ מִפְּנֵיו:

And they heard the voice of Yahweh as he walked in the midst of the trees of the garden in the cool of the day, and the man and his wife hid themselves from his presence.

8¹¹ וְלַמֶּדְרָתָם אֶת־דְּבָרֵי אֶת־בְּנֵיכֶם¹² לְדַבֵּר¹³ בָּם בְּשִׁבְתְּךָ¹⁴ בְּבֵיתְךָ¹⁵ וּבִלְכַתְּךָ
בְּדֶרֶךְ¹⁶ וּבִשְׁכַבְּךָ וּבְקוּמְךָ:

And ye shall teach my words to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

¹ In Gen. 3⁴ the words are לֹא־מוֹת תָּמָתָן—*ye shall not surely die*—the abs. inf. and the impf. with the older and fuller ending in תָּ which is not uncommon, and which is also found with the 3rd pers. (§ 21. 1 b). It usually marks emphasis, and commonly occurs at the end of sentences. Note that it takes the tone (unlike תָּמָתוֹ), hence תָּ not תָּ. In negative sentences the inf. abs. *precedes* the negative, e.g. Is. 30¹⁹ בָּכוּ לֹא־תִבְכֶּה *thou shalt not weep at all* (בָּכוּ or בָּכָה, abs. inf. § 44. 1 e), Ex. 5²³ הִצַּלְתָּ לֹא־הִצַּלְתָּ *thou hast not delivered at all*. The irregular order in Gen. 3⁴ is usually explained by the fact that it is a negation of the threat in Gen. 2¹⁷ מוֹת תָּמוּתָּ, i.e. *thou shalt not "assuredly die."* (Skinner, *Genesis*, p. 74, dissents from this explanation, and remarks that "more probably its effect is to concentrate the emphasis on the negative particle rather than on the verbal idea.")

² In the day of your eating, inf. cstr., § 31. 3 c towards end.

³ This might have been expressed by the simple תִּפְקְחָנָה (Isa. 35⁵), but the pf. with waw consec. is more idiomatic. See Note 2 of Exercise 31 C.

⁴ This could, of course, equally well mean "will devour"; but in Am. 4⁹ the reference is to the past, so that יֹאכַל is frequentative impf. Note the obj. thrown first for emphasis.

⁵ חֵיל has a very wide range of meaning—"strength, army; efficiency, capacity, ability; wealth." The capacity may be physical, e.g. Jud. 3²⁹ אִישׁ חֵיל *a man of valour*; or intellectual and moral, e.g. Exod. 18^{21, 26} אֲנָשֵׁי חֵיל *men of ability and worth*; Prov. 31¹⁰ אִשָּׁת חֵיל *a woman of worth* (rather than *a virtuous woman*).

⁶ A collective noun may be followed (as here) or preceded by a plur. vb. Both are illustrated in 2 Kings 25⁵ חֵיל־בְּשָׂדִים אַחֵר הַפּוֹלֵךְ

and the army of the Chaldeans pursued after the king; וְכָל־חִילוֹ נִפְצָו and all his army was scattered (pf. Niph. of פָּרֵץ, in Qal and Niph. to be scattered; in Hiph.—הִפְצִין to scatter).

⁷ This may be dative—for *thine advantage* or *to* in the sense of *into* (or *unto*)—or there may be a blend of both ideas. In 1 Sam. 9¹² occurs בָּא לָעִיר he has come into the city; but the usual prepos. after בָּוא is אֶל. ל is sometimes used with vbs. of motion, such as הָלַךְ, בּוֹא, שׁוּב, but it is not so common as אֶל.

⁸ So Ezek. 18³². But in 33¹¹ occurs the strange אִם־אֶחָפֵן with the same meaning, only more emphatic. This form occurs chiefly after an oath, expressed or implied. The full form is found in 1 Sam. 3¹⁷ “God do so unto thee and more also, *if* (אִם) thou hide anything from me.” But the formula of imprecation is very frequently omitted: e.g. 2 Sam. 11¹¹ הִנֵּה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה “(may God bring all manner of evil upon me) *if* I do this thing” = “*surely I will not do this thing.*” By an easy and natural extension, this *emphatic negative* can be used even in a divine speech (as in Ezek. 33¹¹) where imprecation is out of the question. Similarly a very strong affirmation may be introduced by אִם־לֹא; cf. 1 Kings 20²⁵ אִם־לֹא נִחַזֵּק מֵהֶם “*surely we shall be stronger than they*”—(cursed be we) *if* we be *not* stronger. (For מִן to express comparative, see § 47. 1.) See § 49. 5 d, and *Syntax*, § 120.

It is possible, however, to explain this אִם as an interrogative particle (cf. 1 Kings 1²⁷, Amos 3⁶) following an oath; and this explanation will commend itself to those who regard as inconceivable the connexion of the particle, in a divine oath, with an ultimate formula of imprecation. The Rev. Duncan Cameron, B.D., writes to me: “We have this” interrogative following an oath “in ordinary colloquial English—‘By heaven, do you think I shall do that?’ when the answer ‘No’ is clearly expected. So in 2 Sam. 11¹¹, ‘By my life and your life, shall I do this thing?’ So 1 Kings 20²⁵, ‘Are we not stronger than they?’”

⁹ See Note 9 of Exercise 26 A. In Gen. 3⁸ the preceding word הָאָדָם has the disjunctive accent *tiḥhā* (corresponding roughly to our comma; *Grammar*, p. 231), which explains the choice of *ā* rather than *a*—בְּנֵי־אָדָם. It is to be noted, however, that the raising of a short vowel to the corresponding tone-long is rare with this accent and not to be imitated. See Note 8 of Exercise 43 B.

¹⁰ See Note 10 of Exercise 26 A.

¹¹ *To learn* (לָמַד Qal), followed by an accus.; *to teach* (לְמִיד, Pi.), by two accus. (§ 38. 3 a).

¹² Inf. cstr. with ל has something like the force of a gerund in the ablative—*dicendo*.

¹³ בְּ about, occasionally used with vbs. of *speaking, thinking*, etc.

But על is commoner : *e.g.* Jud. 9³ וַיְדַבְּרוּ אֶחָיוֹ עָלָיו *and his mother's brethren spoke of him.*

¹⁴ For the original pointing of this word in this passage see Note 9 of Exercise 49 B.

¹⁵ See § 39. 2. 2 (d) i.

¹⁶ See § 31. 3 c.

B.

1 הִנֵּה וְקָנִיתִי לֹא יָדַעְתִּי ² אֶת־יוֹם מוֹתִי : 2 בַּיָּמִים הָהֵם
³ אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיֹּשֶׁר בְּעֵינָיו ⁴ יַעֲשֶׂה : 3 וַיִּזְקַן נָח
מֵיָּמָיו וַיָּדַע אֵת אֲשֶׁר־עָשָׂה לוֹ בָּנָו ⁶ הַקָּטָן : 4 וַיֹּאמֶר אֵלָיָהּ
הַנְּבִיָּא וְאֵת קוֹמִי לִבִּי ⁷ לְבֵיתָךְ בָּבוֹא רַגְלֶיךָ הָעִירָה ⁸ וַיִּמַּת
הַיָּלָד : 5 וַיִּקְרַב אֶת־אֵיל הָעוֹלָה : 6 וַיִּירָאוּ הָאֲנָשִׁים
⁹ מִשּׁוֹב אֶל־בְּתֵיהֶם :

¹ In Gen. 27² הִנֵּה־נָא behold, *I pray*. When a request follows such a sentence as this (as in Gen. 27³) נָא is sometimes added to הִנֵּה to crave favourable consideration of the fact to which attention is called by הִנֵּה, and נָא is often repeated with the request ; cf. here שְׂאֲנָא כְּלִיד ¹ (נִשְׂא), *I pray thee, thy weapons* (Gen. 27³). So Gen. 12^{11, 13} הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה יִפְת־מְרָאָה אַתָּה : אֲמַרְי־נָא אֲחָתִי אַתָּה : *Behold now, I know that thou art a beautiful woman (fair in appearance) : say, I pray thee, thou art my sister.*

² אֵת is omitted in Gen. 27² ; but it is inserted in the similar sentence Deut. 16⁸ תִּזְכֹּר אֶת־יוֹם צֵאתְךָ *thou shalt remember the day of thy going out*. This shows how fluctuating the usage was ; but it is well to accustom oneself to add the אֵת in prose composition.

³ The particle אֵין is strictly a noun meaning *non-existence*, the negative of יֵשׁ *existence*. "Its natural place is therefore before the word which it denies, and in the *construct* state ; cf. Gen. 20¹¹ אֵין־יִרְאָה אֱלֹהִים בַּמָּקוֹם הַזֶּה *there is (non-existence of=) no fear of God in this place*. The word denied may stand for emphasis before אֵין, in which case the negative is properly in the *absolute* in apposition ; *e.g.* Gen. 2⁵ וְאָדָם אֵין לְעֵבֶר *and man there was not (i.e. there was no man) to till*" (*Syntax*, § 127. *l*). Further, as the original character of אֵין as a *construct* was forgotten, this form became habitual ; it is very frequently separated from its noun, and may even come after it : *e.g.* Gen. 40⁸

וּפְתָר אֵין אָתּוּ *and an interpreter (ptc.) there is not of it* (there is no interpreter of it, none to interpret it).

If a vb. accompanies אֵין, it is in the participle; cf. preceding sentence; so 1 Sam. 26¹² וְאֵין רָאָה וְאֵין יוֹדֵעַ וְאֵין מִקְיִן *and no man saw it or knew it, nor did any awake* (מִקְיִן, ptc. Hiph.—pf. הִקְיִן, used as Hiph. of יָקַן, both = *to awake* in intransitive sense; *Grammar*, p. 152. 2. 7). For an example with suffix, cf. 1 Kings 21⁵ אֵינְךָ אֹכֵל לֶחֶם *thou eatest no bread*.

⁴ Note the unusual order in both passages where this sentence occurs (Jud. 17⁶ 21²⁵)—sub. obj. vb. which has the effect of “bringing the subj. and the obj. into very close relation” (*Syntax*, § 111. c). Cf. Jer. 32⁴ וְעֵינָיו אֶת־עֵינָיו תִּרְאֶינָה *and his eyes shall see his eyes*.

⁵ This word appears 7 times thus—וַיִּיקֶן (see *Grammar*, p. 152. 2. 7); but in Gen. 9²⁴, from which the sentence is taken, it appears as וַיִּיקֶן. The retraction of the accent is due, no doubt, to the desire to avoid the collocation of two accented syllables *qáq* and *nô^ah*, but the change of וַיִּיקֶן to וַיִּיקֶן is curious. It is not, however, without analogy: cf. יָדְכֶם *your hand*, instead of יֶדְכֶם; so מָלַךְ from the ground form *malk*. So וַיֵּאמֶר regularly, instead of וַיֵּאמֶר (but once occurs לוֹ וַיֵּאמֶר *and she said to him*, Prov. 7¹³). All this illustrates the affinity of these vowels for one another: see, further, Note 1 of Exercise 44 B.

⁶ This could also mean *youngest*, if the context permitted. For comparative and superlative, see § 47. 1 and 2.

⁷ הִלֵּךְ most often followed by אֶל־, but sometimes, as here (1 Kings 14¹²), by לֵ. See Note 7 of section A of this Exercise; also Note 1 of Exercise 48 B.

⁸ Waw consec. with the pf. comes to be practically equivalent to the simple impf. See Note 2 of Exercise 31 C.

At the *end* of a sentence (consequently in pause) וְכֵן would be used: cf. Gen. 44²² וְעַתָּה אֶת־אָבִיו וְכֵן *and if he leave his father, he will die* (for the *if*, see Note 13 (2nd paragraph) of Exercise 39 C).

⁹ Or לָשׁוּב.

§ 42.

A.

בָּזוּ 1 plur. pf. Qal of בָּזָה (so Deut. 3⁷). *We have plundered*. In the similar sentence, however, Deut. 2³⁵ בָּזוּנוּ is found. So Jer. 4²⁸ וּבָזִיתִי *I have purposed*; but Zech. 8^{14f}. וְזָמַמְתִּי.

- קלו 3 plur. pf. Qal of קלל. *They are light* (slight, abated, of the waters of the flood, Gen. 8^{s. 11}); *they are swift* (of horses; Jer. 4¹³, Hab. 1⁸).
- וַחֲפֹתֶם 2 plur. masc. pf. Qal of חנן with waw consec. *And ye shall hold a festival* (Exod. 12¹⁴).
- אָאֵר 1 sing. impf. Qal of אָרַר. *I will curse* (Gen. 12³).
- וַיַּחֲנוּ (way-yāḥon) 3 sing. masc. impf. Qal of חָנַן, with waw consec. *And he was gracious* (impf. by itself וַיַּחֲנוּ, Deut. 28⁵⁰). Note that חָנַן takes the *accus.* of the person favoured; 2 Kings 13²³ וַיַּחֲנוּ יְהוָה אֲתָם *and Yahweh was gracious to them*; Ps. 4² חַנּוּנִי *be gracious to me* (חֵן—not found alone—and 1 sing. suffix).
- גֹּל 2 sing. masc. imperat. Qal of גָּלַל. *Roll*. Cf. Ps. 37⁵ גֹּל עַל-יְהוָה הַרְפֵּךְ *roll* (גֹּל erroneous *scriptio plena*—as the vowel is not unchangeable; cf. חַנּוּנִי above—for גֹּל) *thy way upon Yahweh* (i.e. commit thy way to Y.).
- תִּרְעַע 2 sing. masc. or 3 sing. fem. impf. Qal. of רָעַע (§ 42. 3 b). Cf. Deut. 28^{54, 56} תִּרְעַע עֵינָיו בְּאָחִיו *his eye shall be evil against his brother* (i.e. he will regard him with *disfavour, grudge*).
- בָּזוּ 2 plur. masc. imperat. Qal of בָּזַז. Nah. 2¹⁰ בָּזוּ כֶסֶף בָּזוּ זָהָב *plunder the silver, plunder the gold*.
- לָקַב cstr. inf. Qal of קָבַב, with ל (§ 42. 2 a. a). *To curse*. Num. 24¹⁰ לָקַב אֶיִבִּי קְרָאתִיד *I called thee to curse mine enemies* (cf. 23¹¹).
- וַיִּנְקֹל 3 sing. masc. pf. Niph. of קָלַל with waw consec. (Niph. *to show oneself swift* or *to appear trifling*). Cf. 2 Kings 3¹⁸ וַיִּנְקֹל זֶאת בְּעֵינֵי יְהוָה *and this shall be (but) a light thing in the eyes of Yahweh* (note the 3 sing. masc. vb. with the fem. subj.—a common construction when the vb. precedes: *Syntax*, § 113. b).
- וַיִּנְמְקוּם 2 plur. masc. pf. Niph. of מָקַךְ with waw consec. (Ezek. 24²³). *And ye shall waste away*.
- יִמָּד 3 sing. masc. impf. Niph. of מָדַד. *It shall be*

measured: cf. Jer. 33²² לֹא יִמָּד חוֹל הַיָּם *the sand of the sea cannot be measured* (potential use of impf., § 46. II. 4).

הַשְׁמֹתָ 2 sing. masc. pf. Hiph. of שָׁמַם (Job 16⁷). *Thou hast desolated.*

הִתְמֹו 3 plur. pf. Hiph. of תָּמַם. *They completed, finished, ended.* The *a* instead of *ē* under ה—often found before gutturals and ו, § 42. 2 (b) *i*—is occasionally found before other consonants. But the Septuagint here (2 Sam. 20¹⁸) εἰ ἐξέλιπον, presupposes הִתְמֹו, *whether* (§ 49. 2. 2 a) *they had come to an end*, Qal.

תִּדְמִי 2 sing. masc. or 3 sing. fem. impf. (Aramaizing form, § 42. 8, of the) Qal of דָּמַם (Lam. 2¹⁸). *Thou shalt or she shall be silent.* Some regard this as a Niph. formed on the analogy of Ayin waw vbs.; but this seems needless, as the form יִדְמוּ (*they shall be brought to silence*), which is the regular Niph. form, occurs in Jer. 49²⁶ 50³⁰.

אֶקְבֹּ 1 sing. impf. (Aramaizing form of the) Qal of קָבַב. *I will curse.*

וַיִּתְמֹו 3 plur. masc. impf. (Aramaizing form of the) Qal of תָּמַם with waw consec. Deut. 34⁸ וַיִּתְמֹו יְמֵי בְּכִי “and the days of weeping *were ended.*” In Num. 14³⁵, and 4 times elsewhere, occurs the form יִתְמוּ, which looks like a Niph.; but as the Niph. of תָּמַם is not elsewhere found, and the Qal (inf. cstr. תָּמַם) occurs but two verses before (14³³), it seems better to treat this word also as an Aramaizing form of the Qal.

תִּתְמֵם 2 sing. masc. impf. (Aramaizing form of the) Hiph. of תָּמַם. *Thou shalt complete or make perfect.* Cf. Job 22³ דְּרָכֶיךָ תִּתְמֵם *thou makest thy ways perfect or blameless.*

B.

1. As for me, I will make all my goodness pass before thee,¹ and I will be gracious to whomsoever² I will be gracious, and I will have compassion³ on whomsoever I will have compassion.³ 2. Men began to multiply on the earth, and daughters were born⁴ unto them. 3. And Jacob drew near unto Isaac his father, and he felt him.⁵ 4. Upon the woman with whom I am seeking hospitality⁶ thou hast brought evil, by slaying⁷ her son. 5. And she said to them, Call⁸ me not Naomi, call me Mara,⁹ for the Almighty hath dealt very bitterly with me. As for me, I went away full,¹⁰ and Yahweh hath brought me back¹¹ empty;¹⁰ why do ye call me Naomi, seeing that Yahweh hath testified against me, and the Almighty hath wrought me evil?

6 וַיֹּרֶד אֶת־הָעָם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ בָּל אִשְׁרָאֵל בְּלִשְׁוֹנוֹ
מִן־הַמַּיִם פֶּאֱשֵׁר יֶלֶק הַבֶּלֶב תַּעֲצִיב אֹתוֹ לִבֵּר:

And he brought the people down to the water; and Yahweh said to Gideon, Every one that laps of the water with his tongue as a dog laps, him shalt thou set by himself.¹⁷

¹ על־פָּנַי is a little more definite and distinct than לִפְנֵי; cf. Gen. 32²² וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנַי "and the present passed on *in front of him*."

² חֵן takes accus.; see Note on the parsing of וַיֵּחַן in the previous section of this Exercise.

³ See § 36. 1. 3 *a* towards end. רַחַם is found only in Pi. and Pu'al The Pi. takes, like חָנַן, the accus., except in Ps. 103¹³, where it is (twice) followed by עַל.

⁴ The Pu. (as here) and Niph. (נִוְלְדָה) are found in this sense (*were born*). The Pi. is found only in inf. cstr. (once) and in ptc. (several times), מִיֹּלְדָה *a woman who causes (or helps) to bring forth, a mid-wife*.

⁵ Impf. Qal (יָמַשׁ—not found alone) with 3 sing. m. suffix. The addition of the suffix compels the restoration of the lost שׁ of the root (hence יָמַשׁ), and the vowel of the closed syllable מַשׁ, which is now unaccented (the accent falling on the *ē* of the suffix), becomes short, and *u* (rather than *o*) before the daghesh forte (§ 7. 7). Cf. with 1 s. *saif*. יָמַשְׁנִי Gen. 27¹², יָסַבְנִי Ps. 49³.

⁶ Hithpo'lel.

⁷ לִ with cstr. inf. = abl. of gerund (*interficiendo*).

⁸ 2 pl. *fem.* jussive Qal of קרא. So אליהן, *fem.*, because Naomi (strictly *No'emi*, from נעם *to be pleasant*, נעם *pleasantness*) is addressing women.

For the construction after קרא see Note 1 of Exercise 14 A. For dagh. forte in ל after unaccented ā, see Note 28 of Exercise 33 B.

⁹ מרה = מרה, *fem.* of מר (cf. § 43. 2) *bitter*.

¹⁰ *Full* and *empty* are placed first in their respective clauses for emphasis. ריקם *emptily*, is an *adverb* (and therefore cannot be put in the *fem.*).

¹¹ השבני 3 sing. masc. pf. Hiph. (השיב) — *scriptio defectiva* — of שוב *to return*, with 1 sing. suffix. The 3 sing. Hiph. of such vbs. with suffix takes, as here, ה rather than ה. Cf. Gen. 11⁹ הפיצם he scattered them. So also 3 plur., cf. Jer. 26¹⁹ המתהו they killed him.

¹² Impf. Hiph. of ירד with waw consec., § 39. 2. 1 a.

¹³ The real middle of the verse, considered as narrative; hence athnah.

¹⁴ Impf. (of לקק) very appropriate to express the frequentative idea involved in the phrase “every one that,” “whosoever.” So also with the next ילק: it is the *habit* of dogs so to lap.

¹⁵ Notice the definite article in a comparison, where we should say *a*: see Note 2 of Exercise 14 B.

¹⁶ 2 sing. masc. impf. Hiph. of (יצנ) not found) Hiph. pf. הצינ; § 39. 3. See Note on מצינ in Exercise 39 A.

¹⁷ Lit. “in a state of separation.”

C.

1 אֶאָר 1 מְקַלֵּיךְ: 2 יֵאָר יְהוָה פָּנָיו 3 אֵלֶיךָ 4 וַיַּחַנְדָּ: 3 בְּמָקוֹם אֲשֶׁר לָקְחוּ הַכְּלָבִים אֶת־דָּמֹי יִלְקֹוּ אֶת־דָּמָה 6 גַּם־ אֶתָּה: 4 גַּל 8 עַל־יְהוָה דִּרְכָּךָ וּבִטָּח 9 עָלָיו: 5 הָיָה מִסְפָּר הַמְּלָקָהִים 11 שְׁלֹשׁ מֵאוֹת 12 וַיִּכְרַע כָּל־יֶתֶר הָעָם עַל־ 13 בְּרָכָיו:

¹ Not מקלֵיךְ (§ 7. 5). So in sentence 5, מלקקים.

² Jussive Hiph. of אור (impf. Hiph. יאיר).

³ So Num. 6²⁵. עֲלֵיךָ would be equally possible (cf. Ps. 31¹⁷ הָאֵירָה הַפָּנִיךָ *cause thy face to shine upon thy servant*). The later books tend to use אל instead of על, and sometimes the two are interchanged, apparently without discrimination, in the same or parallel sentences: cf. Jud. 6³⁷ “let there be dryness on על the earth,” but in 39 “on אל the fleece.” This interchange is probably often not original, but due to transcribers. See BDB, p. 41.

⁴ Jussive (and impf.) יִהְיֶה, with the 2 s. m. suffix and *nûn energicum* in pause. For יִהְיֶה, see Note 5 of section B of this Exercise. For יִהְיֶה, see § 9. 1.

Without the *nûn energ.* this form appears twice (Gen. 43²⁹, Isa. 30¹⁹) as יִחַן *yohanneh* (for יִחַן by throwing back the *o*). Note that, while the vowel before ה in יִחַן is *u*, it is, with this vb., much more frequently *o* (as commonly under gutturals, § 7. 7): cf. imper. with 1 s. suff. חַנִּי Ps. 4², impf. with 1 pl. suff. יִחַנּוּ Ps. 67².

⁵ This sentence might have ended (after רָמוּ) with שָׁם (§ 13. 2). Cf. Gen. 40³ שָׁם יֹסֵף אֶסְרוּ *the place where Joseph was imprisoned* (ptc. pass Qal of אָסַר *to bind*, or *imprison*, whether bound or not).

Note that a construct (as in both these sentences מְקוֹם) may precede a *clause* as well as a noun. "A clause may occasionally take the place of a genitive" (*Syntax*, § 25); cf. Isa. 29¹ דָּוִד חָנָה דָּוִד *thou (voc.) city* (cstr. of חָנָה) *where David encamped* (= of David's encamping).

⁶ See Note 1 of Exercise 29 A.

⁷ See Note on נָל in Exercise 42 A, p. 102.

⁸ יִהְיֶה has been inadvertently omitted after יִהְיֶה.

⁹ בָּטַח usually takes בָּ (Ps. 37³), but also, as here (Ps. 37⁵) עַל, and even, though rarely, אֶל (Ps. 4⁶).

¹⁰ יִהְיֶה (so Jud. 7⁶) in continuous narrative: see § 45. 2. 3.

¹¹ See § 48. 1. 5.

¹² In Jud. 7⁶ the order is הָעָם בָּרָעוּ. This is either designed to call special attention to the rest of the people, or is perhaps better explained as a plupf. "they *had* bowed down" (see Note 2 of Exercise 15 A).

Note the plur. בָּרָעוּ after the collective: when the vb. comes first it may be singular (וַיִּבְרָע), but it is frequently plur. (וַיִּבְרָעוּ). For the construction with collectives, see Note 2 of Exercise 29 B.

¹³ Dual (*Grammar*, p. 101; also § 16. 5, a).

§ 43.

A.

1. And David came¹ to his house, and behold, the maiden was coming out to meet him with timbrels. 2. And in its shadow many nations used to dwell.² 3. They have set³ their arrow upon the string. 4. And I gave them to the priest and his sons for an everlasting statute. 5. And the woman came to him and said, Behold, thy handmaid hath hearkened unto thy voice, and I have put⁴ my life in

my hand. 6. Our end is near, our days are fulfilled. 7. Behold, the young woman⁵ is about to bear a son and she shall call⁶ his name Immanuel.⁷ 8. And he came to his house displeased,⁸ and he lay down upon his bed and turned away his face, and ate⁹ no bread. 9. God thou shalt not revile,¹⁰ and a ruler among thy people thou shalt not curse.

10 אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר הִשְׁמְרוּ בָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם לְרִשְׁתָּהּ
בְּלִי-חַיִּים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה בִּי עִמִּי אַתֶּם:

These are the statutes and the judgments which ye shall observe in the land which I have given you to possess it,¹¹ all the days that ye live¹² upon the earth, for ye are my people.

¹ בוא, primarily *go in, enter*, but often simply *come*. In sentence 8 the meaning might be *entered*.

² Or "shall dwell." In Ezek. 31⁶ the true reading may be יֵשְׁבוּ¹⁷ *dwelt*, as some MSS. and Versions actually read.

³ 3 plur. pf. Po'lel (בִּזְנֶן, § 40. 5) of בָּנָה.

⁴ Note carefully וְאֲשֶׁם, not וְאֲשֶׁם (impf. Qal of שָׁם). With waw consec. and impf. "in the *first* pers. sing. alone the retraction of the tone and the reducing of the long vowel in the final syllable are not usual" (G.K. § 49 e). Thus, though we write וְיָקָם, we should write וְיָקָם (or וְיָקָם): so Hiph. וְיָקָם but וְיָקָם (or more generally וְיָקָם). So in the 1 sing. impf. Hiph. of *all* vbs. the long *i* is almost always retained; e.g. Am. 2⁹ וְיָשְׁמַד and *I destroyed* (while וְיָשְׁמַד, 2 Kings 10²⁸, for the *third* person, is normal). In the last two words, retraction is, of course, impossible, as the penult is not open (§ 23. 3. 4).

⁵ עלמה, a young, marriageable woman, not necessarily a virgin, the proper word for which is בְּתוּלָה. For the παρθένος (virgin) of the Septuagint, the later translators, Aquila, Symmachus, and Theodotion, of the 2nd century A.D., substituted the more correct νεάνις.

⁶ In Gen. 16¹¹ וְקָרָאת must mean "and *thou* (f.) shalt call." But here (in Isa. 7¹⁴) the context shows that it must rather be regarded as a rare Aramaizing form (from קָרָאת¹⁷) of the *third* pers. sing. fem. (For other Aramaizing forms see Note 1 of Exercise 37 A, and the last four words of Exercise 42 A.)

⁷ Not "God with us"—as if a prophecy of the incarnation; but a *sentence* embodying a confession of faith—"with us *is* God." Cf. 1 Sam. 10⁷ הָאֱלֹהִים עִמָּךְ "God *is* with thee."

⁸ וְעָפָה, only in 1 Kings 20⁴³ 21⁴ (of Ahab)—out of humour, vexed; in

both passages preceded by the almost equally rare סר *sullen*; cf. 1 Kings 21⁵ מִהֲזָה רוּחְךָ סָרָה *why then is thy spirit sullen?*

⁹ i.e. "would eat" in our idiom.

¹⁰ קלל in Pi., *to make light, slight, contemptible*, hence *to curse*; practically synonymous with ארר.

¹¹ Cstr. inf. Qal of ירש with 3 s. f. suffix: § 39. 2. 2 (d) i.

¹² Pl. of חי, *alive, living*, from root חיי (which appears in verb form as חִיָּה, § 44); hence dagh. forte in י.

B.

1 נַחֲמֵנוּ עַמִּי דַבְּרוּ ¹עַל-²לִבּוֹ וְקִרְאוּ אֵלָיו כִּי מָלֵא ³צָבָאוֹ :
 2 רִיבוֹ בְּאִמְכֶם רִיבוֹ כִּי ⁴הִיא לֹא אֲשֶׁתִּי וְאַנְכִי לֹא אִשָּׁה :
 3 עַל-דִּהְרֵי יִשְׂרָאֵל ⁵תִּפְּלֵ אֶתָּה וְכָל-הָעַמִּים אֲשֶׁר ⁶אֵתָּךְ :
 4 וַיִּשְׁלַח שָׂר הַצָּבָא מִלְּאָכִים אֶל-הַמֶּלֶךְ לֵאמֹר ⁷בְּרַתָּה
 בְּרִיתָה אִתִּי וְהִנֵּה יָדִי ⁸עִמָּךְ לְהַסֵּב אֵלֶיהָ אֶת-כָּל-יִשְׂרָאֵל :

¹ This beautiful phrase, *to speak home to the heart of*, i.e. *kindly*, occurs several times, always with the shorter form לֵב, except in 2 Chr. 32⁶ לִבִּי.

² *Its*, i.e. the people's, heart—masc. sing. suffix; as in Isa. 61¹⁰ make fat the heart of this people, וְאָזְנוֹי הִכְבֵּד "and its ears make heavy."

³ If צָבָא is to be regarded as always masc. the מְלָאָה of Isa. 40², which could not then agree with it, should perhaps be pointed as a Pi. מְלָאָה *she* (i.e. Jerusalem) *has fulfilled her warfare*.

⁴ היא and אנכי at the beginning of each clause, contrasted: cf. μέν . . . δέ.

⁵ In Ezek. 39⁴ incorrectly written with scriptio plena, תִּפּוּל. See Note 3 of Exercise 22 C.

⁶ Not here the fem. suffix (cf. אֶתָּה, *m.* earlier), but the pausal form of אֵתָּךְ.

⁷ Emphatic imper. (*kor-thā*) of בְּרַת : § 23. 2.

⁸ Pausal form of עִמָּךְ. For *athnah* at this place in a verse, after two principal clauses, and before a clause beginning with ל and infinitive, cf. Gen. 22¹⁰ (see W. Wickes, *Hebrew Prose Accents*, p. 34). In the translated sentence, taken from 2 Sam. 3¹² (which is, however, a longer sentence in the original—*athnah* falling earlier), עִמָּךְ, though only accompanied by the lesser distinctive accent known as *Zageph qaton*², appears in its pausal form—עִמָּךְ (*Grammar*, p. 230, 2 d). The pausal changes in the

vowel are regular with the great distinctive accents Silluq and Athnah, but "there are often pausal changes with the lesser distinctives, especially *S'golta*, *Zaqeph qaton*, *R'bhia'*, and even *Tiphha*," G.K. § 29 i: see *Grammar*, pp 230 f., and Note 9 of Exercise 41 A. These, however, had better not be imitated in ordinary prose composition.

§ 44.

A.

1. Thus saith Yahweh to these bones, Behold, I will cause breath to enter¹ into you, and ye shall live.² 2. Command the priests that bear the ark of Yahweh that they come up³ out of the Jordan. 3. I will not again smite⁴ any more every living thing, as I have done. 4. The stone which the builders rejected is become the⁵ head of the corner. 5. And it shall be that when I bring clouds⁶ over the earth, then the bow shall be seen in the clouds, and the bow shall be in the clouds, and I will look upon it, to remember my covenant. 6. Lift up⁷ now thine eyes and look; for all the land which thou art looking upon, to thee will I give it; and I will make thy seed as the dust of the earth, so that⁸ if a man can number the dust of the earth, thy seed also may be numbered. 7. And Pharaoh said, Depart from me,⁹ take heed to thyself, see my face no more¹⁰; for in the day thou seest my face thou shalt die. 8. O that I had water to drink!¹¹

9 וְאֲנִי הִנְנִי מִמָּטָר עַל-הָאָרֶץ אֲרַבְעִים יוֹם וָאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי אֶת-כָּל-אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה:

And I, behold, I will cause it to rain upon the earth forty days and forty nights, and I will blot out every thing that I have made from off the face of the ground.

10 נָעַר הָיִיתִי וְגִסְמוֹנִתִּי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב וְיָרְעוּ מִבִּקְשֵׁי-לֶחֶם: 10 I have been young and now am old: ¹⁴ yet have I not seen the righteous forsaken, nor his seed seeking bread.

¹ Hiph. ptc. of בוא, I am about to cause to enter.

² Pf. with waw consec., natural after a ptc., which has the practical equivalence of an impf. (§ 23. 3. 5 b).

³ Note the simple waw with jussive—a construction common after

an imperative (§ 23. 3. 6), lit. "and let them come up." It is "greatly used to express *design* or purpose; or, according to our way of thought, sometimes effect" (*Syntax*, § 65)—and natural therefore after a vb. signifying "command": cf. Ex. 27²⁰ תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ שָׁמֶן *thou shalt command the Israelites that they fetch oil* (lit. and let them fetch). But the inf. (with ל) may also be used after צוה (Pi.): e.g. Gen. 50² וַיִּצֹו יוֹסֵף אֶת־עֲבָדָיו לְהֵלֵט אֶת־אָבִיו "and Joseph commanded his servants to embalm his father."

⁴ Lit. "I will not add (1 s. impf. Hiph. of יָסַף) to the smiting" (inf. cstr. Hiph. of נָכַח); for the idiom, see § 39. 4.

⁵ For ל after הִיא, see Note 4 of Exercise 22 B, and Note 10 of Exercise 33 B.

For the omission of the article before אֵבֶן and פִּנֵּה, see Note 4 (2nd paragraph) of Exercise 22 B; and note its absence before צָדִיק in sentence 10 (also poetry) of this Exercise.

⁶ עָנַן inf. cstr. Pi. of עָנַן with 1 s. suff. According to Ginsburg, many MSS. read simply בְּעָנָנִי. See Note 4 of Exercise 40 A. עָנַן is cloud-mass, *clouds*, as well as *cloud*.

⁷ Imperat. of נִשָּׂא.

⁸ Hebrew has few conjunctions, and a few (like כִּי and אֲשֶׁר) are used in a wide range of meaning. אֲשֶׁר may be used (as here) to introduce a consecutive clause, and is = *so that*. So כִּי with a slightly different shade of meaning; cf. Ex. 3¹¹ מִי אֲנִכִּי כִּי אֵלֶךְ *who am I that I should go?* 2 Chr. 2⁵ (A.V. 6) מִי אֲנִי אֲשֶׁר אֶבְנֶה־לּוֹ בַּיִת *who am I that I should build him a house?*

⁹ מֵעָלַי, a vivid phrase, *from upon me*, i.e. *from being a burden upon me*, a trouble to me. See Note 9 of Exercise 38 B.

¹⁰ Juss. Hiph. of יָסַף: "do not add to the seeing." For the retraction of the accent after אֶל־, see Note 3 of Exercise 40 A.

The next clause is literally, "in the day of thy seeing of my face"—inf. cstr. Qal with suffix. Cf. sentence 2 of Exercise 41 A.

¹¹ A wish may be expressed in Hebrew by the jussive or cohortative: e.g. 1 Sam. 1²³ יָקֻם יְהוָה אֶת־דְּבָרָו *may Yahweh establish* (Hiph. of קָם) *his word*. It may also be expressed interrogatively, as in the above sentence, by מִי—*Who will give me water to drink?* Ps. 4⁷ מִי־יֵרָאֵנוּ *who will cause us to see* (i.e. show us, Hiph. of רָאָה with 1 pl. suff.) *good* (i.e. prosperity)? = O that we saw some prosperity. More idiomatic still is the use of יִתֵּן מִי *who will give?* Cf. Deut. 28⁶⁷ מִי־יִתֵּן עָרֵב *would that it were evening*; 2 Sam. 19¹ הֲחַתִּיד אֲנִי *would that I had died in thy stead* (lit. who will grant my dying, mine, § 43. 6, instead of thee; for תַּחַת, see *Grammar*, p. 121, 1st two lines).

¹² For the sing. after "forty," see § 48. I (6).

¹³ For מבקש instead of .., see § 10. 3 a.

¹⁴ Lit. "also I have grown old," am old.

B.

1 הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי לָהּ הַטּוֹב בְּעֵינֶיךָ: 2 וַיַּחֲדֵל
לִבְנֵת הָעִיר: 3 לֹא² אוֹכֵל לַעֲשׂוֹת³ דָּבָר⁴ עַד-בָּאָה שָׁמָּה:
4 וַיִּרְבוּ הַמִּים מְאֹד וַיִּבְסּוּ רָאשֵׁי הַהָרִים: 5 צְוִיתִיךָ
לִבְלִתִּי⁷ אֶכֶל מִן-הָעֵץ אֲשֶׁר בְּתוֹךְ⁸ הַגֵּן פְּרִתְמוֹת: 6 כִּרְצֹנָהּ
יִהְיֶה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִית אֶת-אֹן עַבְדָּךָ לֵאמֹר בֵּית
אֲבִנְהָ⁹ לָךְ: 7 וַיֹּאמֶר אֶל-בְּנֵי יִשְׂרָאֵל עֲרֹב¹⁰ וַיִּדְעָתֶם כִּי
יִהְיֶה הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וּבָקֵר וּרְאִיתֶם אֶת-
קְבוּרָו:

¹ The sing. is יַחֲדֵל, but the shifting of the tone forward frequently changes the י into _ (and also *vice versa*); the cohortative of אַחֲדֵל is יַחֲדֵלָה Job 16⁶. See Note 13 of Exercise 35 B.

² Impf. Qal (rather than Hoph.) of יָכַל (§ 39. 4).

³ דָּבָר is frequently used in the sense of *matter, affair*, and generally as equivalent to our *thing*: e.g. Gen. 22¹⁶ הִנֵּה אֶת-הַדָּבָר הַזֶּה *thou hast done this thing*. So דָּבָר may be used for *anything*; cf. Gen. 18¹⁴ הִיפֹלָא *is anything too wonderful* (Niph.) *for Yahweh* (for מִן to express comparison, *more wonderful than*, see § 47. 1); cf. Deut. 17⁸. Consequently *nothing* may be rendered by דָּבָר . . . לֹא: cf. Deut. 2⁷ לֹא נֹדַע דָּבָר לֹא חֲסֵרָת דָּבָר *thou hast lacked nothing*; 2 Sam. 17¹⁰ דָּבָר לֹא הָיָה יָדוּעַ *nothing was known* (Niph.). *Anything* may also be מְאוּמָה: cf. Num. 22³⁸ הֲיָכִיל אוֹכֵל דָּבָר מְאוּמָה "have I any power at all (abs. inf. and impf. Qal of יָכַל, *Grammar*, p. 152, 2. 5) to speak (notice absence of ל after *anything?*)" מְאוּמָה is usually found in *negative* sentences, so מְאוּמָה . . . לֹא is another way of expressing *nothing*, cf. Gen. 30³¹ לֹא-חֲשַׁף מִמֶּנִּי לֹא-תִתְּנֵנִי לִי מְאוּמָה *thou shalt give me nothing*; Gen. 39⁹ לֹא-תִתֵּן לִי מְאוּמָה *he withheld nothing from me*; Gen. 22¹² לֹא-תַעַשׂ לִי מְאוּמָה *do nothing to him*. (For תַּעַשׂ, see § 45. I. 3.)

⁴ Or עַד אֲשֶׁר תָּבוֹא (or even pf. בָּאת until *thou shalt have come*—

fut. pf.—though the pf. is more rarely used of future time). See Note 1 of Exercise 40 B.

⁵ כסה is used only 3 times in Qal (twice in act. ptc. and once in pass. ptc.) and twice in Niph. The regular part is the Pi. of which the Pu. (as above) is passive. For omission of the dagh. forte in כ, see § 7. 5.

⁶ Not צ, for the first syllable, ending in the strengthened consonant, is closed: § 8. 4 b.

⁷ So (not אכל) after לבלתי, in Deut 12²³, and—quite naturally—in Gen. 3¹¹ אכל-מִמּוֹנוֹ, where the vowel is farther from the tone (§ 8. 2 b). Nearly always the inf. cstr. and imperat. of Pe Aleph vbs. take א (§ 8. 2 b), but in a very few cases א: cf. Num. 26¹⁰ בָּאֵחֶל הָאֵשׁ when the fire devoured.

⁸ For a similar division of a verse by *athnah* (hence אֲנִי, not אֲנִי), leaving in the second half one word (or word-group), cf. Gen. 3³ which has twelve words (or word-groups) in the first half, and in the second only פֶּן-תִּמְחַתֵּן. Similarly, *athnah* may stand alone at the beginning of a verse; cf. Gen. 34³¹ וַיֹּאמְרוּ. See Note 7 of Exercise 39 B.

⁹ Pausal form. For *daghesh forte*, see Note 28 of Exercise 33 B.

¹⁰ See Note 2 of Exercise 31 C.

¹¹ יהוה precedes the vb., because it is emphatic—"that it is Yahweh who has brought you out." See Note 1 of Exercise 26 A.

§ 45.

A.

1. And she conceived;¹ and when² she saw that she had conceived, her mistress³ was despised⁴ in her eyes. 2. Walk before me and be⁵ perfect, and I will establish my covenant to be thy God.⁶ 3. And Noah removed⁷ the covering of the ark; and he looked, and behold, the face of the ground was dry. 4. And Noah planted⁸ a vineyard, and he drank of the wine and was drunken; and he uncovered himself⁹ within his tent. 5. And the king was diseased¹⁰ in his feet, yet¹¹ in his disease he sought not Yahweh. 6. Stretch forth thy hand and cause frogs¹² to come up.¹³ 7. And there was strife between the herdsmen¹⁴ of Abram's cattle and the herdsmen of Lot's cattle; and they said to one another, Let there be¹⁵ no strife,

I pray thee, between me and thee. 8. And Yahweh appeared¹⁶ to Abram, and Abram built there an altar to Yahweh who had appeared¹⁷ to him. 9. Let the name of Yahweh be¹⁸ blessed.

10 וַיֵּרְאוּ הַשְּׁמַרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ¹⁹ הֲרֵאֵנוּ נָא אֶת־מִבּוֹא הָעִיר²⁰ וַעֲשִׂינוּ עִמּוֹד חֶסֶד: ²¹וַיֵּרְאֵם אֶת־מִבּוֹא הָעִיר²² וַיִּכּוּ אֶת־הָעִיר לַפִּי־חֶרֶב וְאֶת־הָאִישׁ שָׁלְחוּ: וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים וַיֵּבֶן עִיר וַיִּקְרָא שְׁמָהּ לִזֵּו הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה:

And the watchers saw a man coming out of the city, and they said to him, Show us, we pray thee, the entrance to the city, and we will deal with thee kindly. And he showed them the entrance to the city, and they smote the city with the edge of the sword; but the man they let go. And the man went to the land of the Hittites; and he built a city, and called the name of it Luz; that is its name to this day.

¹ תִּהְיֶה (after waw consec.) becomes תִּהְיֶה, as יַעֲלֶה becomes יָעַל (§ 45. 1. 3). This phrase וַתֵּהָר occurs many times, and always in the apocopated form. But “the full forms (without apocope of the ה) not infrequently occur after waw consec., especially in the 1st pers. and in the later books: e.g. וַאֲרָאָה and I saw, occurs more frequently than וַאֲרָא. So וַיַּעֲשֶׂה and he made, occurs four times, but וַיַּעַשׂ over 200 times.” G.K. § 75 t.

² Hebrew more simply, “and she saw, and . . . was despised.” Hebrew is very fond of this co-ordination of clauses by the multiplication of waws, where other languages subordinate one clause to another. See *Grammar*, Introduction, pp. 2 f.

³ וַיִּבְרָתָה; see § 29. 3, col. 3.

⁴ וַיִּקַּל impf. Qal of קָלַל (§ 42. 3 b; p. 226, col. 3).

⁵ וַהֲיָה; see § 45. 2. 3 a.

⁶ Lit. “to be to thee for (a) God”—a very common construction. Cf. Jer. 31³³ וַהֲיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יְהוֹדִי לְעַם and I will be their God, and they shall be my people. (See Note 4 of Exercise 22 B.)

⁷ Hiph. impf. of סוּר (but not written וַיִּסָּר), just as the Qal is also וַיִּסַּר and not וַיִּסָּר; cf. § 40 2 b.

⁸ Impf. Qal with waw consec., of נָטַע.

⁹ Apocopated impf. Hithpa'el, with waw consec. of נָלַח.

¹⁰ וַיִּחַל from חָלַה; cf. וַתֵּהָר in Note 1 of this section. In 1 Kings

15²³ instead of the Chronicler's ברנליו we find אֶת־רִגְלָיו, the accusative of the part affected: cf. Ps. 3⁸ הִכִּיתָ אֶת־כָּל־אֹיְבֵי לְחִי "thou hast smitten (Hiph. of נכה) all mine enemies *upon the cheek*" (pausal form of לְחִי). In 2 Chr. 16¹² occurs the curious form וַיִּחַלֵּא (unapocopated—see Note 1 of this section). This illustrates the tendency of Lamedh He vbs. to appear as Lamedh Aleph (for the reverse, see § 38. 1. 5). Here the Lamedh He vocalization is retained in the last syllable: sometimes the Lamedh Aleph vocalization is adopted, e.g. Gen. 49¹ וְאֵנִידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֲתֶכֶם *that I may tell you that which will befall you* (for יִקְרָא).

¹¹ וְנִם and וְנִם have sometimes, though rarely, an adversative force.

¹² Note the article in Hebrew: see Note 8 of Exercise 14 A.

¹³ Apoc. imperat. Hiph. of עָלָה.

¹⁴ Cstr. ptc. (active) Qal of רָעָה.

¹⁵ Jussive fem.

¹⁶ Apoc. impf. Niph. of רָאָה (§ 34. 3 a).

¹⁷ Niph. ptc. of רָאָה with article.

¹⁸ Jussive. This is the more accurate translation of Job 1²¹, not "blessed be the name of Y." The Satan has asserted that Job will *curse* Yahweh (1¹¹), and with great dramatic propriety the decisive word is reserved for the end—"the name of Y. be—*blessed*."

¹⁹ Hiph. imperat. (הִרְאָה) of רָאָה with 1 pl. suffix. "Cause us to see."

²⁰ Note the accent on the penult וְעִשְׂיָנוּ. This is *not* to be explained by the principle laid down in § 44. 4, but is *regular* with the *first* person plur. with waw consec. (§ 23. 3. 4). For order, see Note 7 of Exercise 30 C.

²¹ Hiph. impf. with waw consec. and 3 pl. masc. suffix.

²² 3 pl. masc. Hiph. impf. of נָכָה with waw consec. נָכָה is not used in Qal, but in Hiph. and Hoph., e.g. וַיִּכּוּם and *they smote them*, הִכּוּ *they were smitten*, וַיִּכּוּ and *they were smitten*.

²³ Cstr. of פֶּה *mouth* (Grammar, p. 153).

B.

1 וַיַּעַשׂ נֹחַ כָּל־אֲשֶׁר־צִוָּהוּ יְהוָה: 2 וַיֵּצֵא אֶת־הַכְּפָהִים
לֵאמֹר עָלֹי מִן־הַיָּרְדֵּן וַיַּעֲלֵי: 3 וַיֵּשׁ אִישׁ הָאֱלֹהִים אֶת־דִּירוֹ
2 וַיַּעַל אֶת־הַצִּפְרֹדָּעִים וַיֵּרָא פָרָעָה אֶת־הַמִּכּוֹת וַיֵּרָא: 3 וַיֵּרָא
גְדוֹלָה: 4 וַיְהִי בְּהִיוֹתָם בַּשָּׂדֶה 4 וַיִּקָּם הָאִישׁ אֶל־רֵעֵהוּ
וַיְהַרְגֵהוּ: 5 וַיְקוּי הַמִּים אֶל־מָקוֹם אֶחָד 5 וַיִּתְרָאֶה הַיַּבְשָׁה

וַיְהִי־בֹן⁶ : 6 וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ⁷ וַיַּרְא בָּאָר מַיִם
וַתֵּלֶךְ וַתַּמְלֵא אֶת־הַחֶמֶת מַיִם וַתִּשָּׂק אֶת־הַנָּעַר : 7 וַיֹּאמֶר
שָׂר הַצָּבָא⁸ אֲשֶׁר־יָבֹה אֶת־קִרְיַת־סָפֵר¹⁰ וּלְכָדָה¹¹ וְנָתַתִּי לוֹ
אֶת־בְּתִי לָאִשָּׁה : 8 הֵט שָׂמִיד וְתִרָר¹³ :

¹ Apocopated impf. Qal of נָטָה. Full form יָטָה : when the ה is dropped, the short *i* becomes the tone-long *ē* (§ 43. 1 a) ; cf. חָץ. With maqqeph אָהֳלָה וַיִּטְּשֵׁם and he stretched (i.e. pitched) his tent there. For this rare ending of s. m. suffix, see *Grammar*, p. 12, footnote 1 ; and for ה, see p. 67, paragr. 1. Hiph. apocop. וָיָט “and he turned (i.e. influenced) the hearts of all the men of Judah” (2 Sam. 19¹⁵).

² Hiph.—indistinguishable, except by context, from Qal (§ 45. 1. 4).

³ For this construction, cf. Jon. 1^{10, 16}. See Note 21 of Exercise 39 B.

⁴ Impf. with waw consec.—the regular construction after וַיְהִי. After קִיּוֹם, עַל is very much commoner than אֶל־ to express hostility. These prepositions are frequently interchanged, possibly even confused with one another. See Note 3 of Exercise 42 C. and cf. Gen. 4⁸.

⁵ So Gen. 1⁹. As this must be regarded as a jussive, we should have expected the shorter form יָרָא. But in Lamedh He vbs. “the full form of the imperfect is frequently used with the meaning of the jussive, especially *in* and immediately *before* the principal pause,” as here (G.K. § 109 a, Note 2). Cf. Jud. 6³⁹, at the beginning of a clause יִהְיֶה־טָל let there be dryness, I pray thee ; but at the end, יִהְיֶה־טָל let there be dew. יִהְיֶה must here be regarded as jussive as much as יִהְיֶה.

⁶ וַיְהִי is written with *methegh* when followed by *maqqeph* : cf. Gen. 1^{5, 7}.

⁷ We write וַיִּרְא, but never וַיַּרְא or וַיִּרְא (§ 45. 1. 4).

⁸ = “he who.” מִי is sometimes used in such connexions to express *whoever*, *whosoever* (§ 13. 3) ; cf. Jud. 7³ מִי־יִרְא יֵשֶׁב *whosoever is afraid, let him return* (jussive of שׁוּב). But probably the Hebrew regarded מִי in such usage as a real interrogative (= “*who* is afraid? let him return”). ^{6a} פָּקַח (rather than פָּתַח) of opening the eyes.

⁹ The apocopated form יָה would, of course, be here impossible, as the jussive idea is not present, nor is there a waw consec., as, e.g., in יָה and he smote.

¹⁰ The proper sequence (pf. with waw consec.) after the impf. (יָבֹה).

¹¹ Pf.—with waw consec.,—a very frequent construction in the apodosis, instead of the simpler impf. אֶתְּנֶהֱלִי. There is seldom any possible confusion as to where the apodosis begins. See Note 13 (2nd paragraph) of Exercise 39 C.

¹² *Grammar*, p. 153, פָּתַח.

¹³ So Ps. 144⁵ *and mayest thou come down* (jussive). For juss. following imper. see Note 5 of Ex. 40 B. וִירָד (cf. 1 Kings 18⁴⁴) would have been possible. וִירֵדְתָּ, which would be theoretically possible (see Note 3 of Exercise 26 B), would be rather improbable, unless the sentence were continued farther; as in Jer. 18² קוּם וִירֵדְתָּ בֵּית הַיָּזָר *rise and go down to the potter's house*. In any case it would not be so impressive in a poetical passage like this. Note in Jer. 18² the absence of a prep. before בֵּית, which is in the accus. See Note 1 of Exercise 48 B, and Note on מוֹבֵא in Exercise 40 A, p. 94.

(In וִירֵדְתָּ, if it were the last word, the accent would fall on the penult—not therefore וִירֵדְתָּ—in accordance with the principle that when a perfect with waw consec. stands in pause, the tone is not thrown forward, as it otherwise would normally be, cf. § 23. 3. 4: cf. Deut. 8¹⁰ וְאָכַלְתָּ וְשָׂבַעְתָּ *and thou shalt eat and be satisfied*.)

C.

1. And when David and his men came¹ to the city, behold, it was burned with fire; and their wives and their sons and their daughters were taken captive. 2. And it came to pass, when² he saw her, that he rent his garments, and said, Alas, my daughter, thou hast bowed me down to the very ground.³ Yes, it is thou⁴ that art the cause of my calamity;⁵ for, as for me, I have made a solemn promise⁶ to Yahweh, and I cannot go back (upon it). 3. Children's children are the crown of old men, and the glory of children are their fathers. 4. Happy⁷ are they that dwell in thy house. 5. And he took Pharaoh's daughter and brought her⁸ into the city of David till⁹ he had finished¹⁰ building¹¹ his house. 6. And he slept¹² with his fathers, and he was buried in the city of his father. 7. And Moses arose and came to their rescue¹³ and watered their flock: and when they came to their father, he said, Why have you come (so) quickly¹⁴ to-day? 8. Thou hast despised¹⁵ me and hast taken the wife of Uriah to be thy wife.

9 וְעַתָּה לִּי וְאַנֹכִי אֶחָדָה עִם־פִּיךָ¹⁶ וְהוֹרִיתִיךָ אִשָּׁר תִּדְבֹר:

And now go, and I, on my part, will be with thy mouth, and teach thee what thou shalt speak.

10 וְהִקִּימֹתִי אֶת־בְּרִיתִי¹⁷ אִתְּךָ וְכָאֵת אֶל־הַתְּכֵּה אֶתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשִׁי־בְנֶיךָ אִתְּךָ:

And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons and thy wife and thy sons' wives with thee.

¹ The vb. coming first, is sing., agreeing with the noun next it—*David*. But the plur. would have been quite possible.

² פ, like ב, though not so often, may be used with the cstr. inf.

³ Abs. inf. Hiph.—“thou hast utterly bowed me down” in grief—or “struck me down.”

⁴ אֶת is added for emphasis.

⁵ Lit. “among those that trouble me.” This, however, is much too weak. (i) עָבַר is a very strong word—used of the effect produced upon Jacob by the treacherous barbarity of Simeon and Levi (Gen. 34³⁰); of the confusion produced by the conduct of Achan (Josh. 7²⁵), of Saul (1 Sam. 14²⁹), and of Ahab (1 Kings 18¹⁸, cf. 17). Further (ii) פ may mean *in the character of*; cf Exod. 18⁴ אֱלֹהֵי אָבִי בְּעֹזִי *the God of my father was my help* (lit in the character, or capacity, of help, עֹז). It is possible, therefore, that here (Jud. 11³⁵) we should read the sing. בְּעֹכְרִי *in the character of one who brings disaster upon me* (=one who brings, etc.). So perhaps (in the light of Exod. 18⁴) Ps 118⁷ יְהוָה לִי בְּעֹזִי “Yahweh is for me *among* them that help me,” should be read as בְּעֹזִי or בְּעֹזִי.

⁶ Lit. “opened my mouth wide.”

⁷ Lit. “O the happinesses of.” Cf. Ps. 1¹ אֲשֶׁר־הָאִישׁ “happy (not blessed, which is בָּרוּךְ) is the man.”

⁸ Impf. Hiph. (יָבִיא) of בּוֹא with waw consec. and suffix.

⁹ עָד אֲשֶׁר בָּלָה would have been possible.

¹⁰ בָּלָה Pi. followed by an infin. cstr. more usually with than without ל. So with vbs. meaning *to begin* הָחֵל (Hiph. of חָלַל), *to cease* חָדַל, *to be able* יָכַל, etc. (See G.K. § 114 m, and Note 6 of Exercise 22 B.)

¹¹ בָּנוּת (cstr. inf. Qal of בָּנָה) could not in this context be confused with the cstr. plur. of בַּת *daughter*.

¹² Lit. “lay”—*i.e.* in death or the grave.

¹³ Lit. “helped, delivered, or saved.”

¹⁴ Lit. “hastened to come”—מָהַר (Pi.) followed by inf. here (Exod. 2¹⁸) *without* ל; frequently with ל, cf. Prov. 1¹⁶ וַיִּמְהָרוּ לְשַׁפְּךְ־דָּם *and they make haste to shed blood* (cf. Isa. 59⁷). Hebrew has often to express an English advb. by a vb.; cf § 39. 4.

¹⁵ *Scriptio defectiva* for בּוֹיָתָנִי (בּוֹיָה, from בּוֹא, with 1 sing. suffix). In 2 Sam. 12¹⁰ the normal תָּ (before 1 s. suf., § 31. 4 b) has become תָּ because it is accompanied by *zageph qaton*: see Note 8 of Exercise 43 B.

¹⁶ Hiph. of יָרָה.

¹⁷ Pausal form of אָתָּךְ.

D.

1 כִּבְדוֹ אֶת־אָבִיו וְאֶת־אִמּוֹ בְּאֲשֶׁר צִוָּה אֱלֹהִים: 2 וְתֹאמְרָנָה
 בְּנֵתָיו אִשָּׁה אֶל־אֶחָתָהּ¹ לֵאמֹר² נִשְׁקָה אֶת־אֲבִינוּ יִיָּן וַיִּשָּׁק
 וַיִּשְׁכֹּר: 3 וַתִּסָּף אִשְׁתּוֹ לְלֶדֶת בֶּן וַיִּגְדֹּל וַיֵּאָהֵב⁴ אֶת־אָבִיו
 וְאֶת־אִמּוֹ בְּכָל־לִבּוֹ⁵ וַיִּרְבֵּ לְהִיטִיב לְאָחִיו וּלְאֶחֱתָיו:
 4 שָׁבוּ אֶת־נַשִּׁי אֲבִיהֶם וַיְבִיזוּ אֶת־בָּתֵּיהֶם וַיִּלְכוּ⁶ לְדִרְכָּם
 וְלֹא הִמִּיתוּ⁷ אִישׁ: 5 וַיִּשָּׁבֶה בָתּוֹ⁸ בְּבֵית אָבִיו שְׁנָתַיִם:
 6 יוֹמִים לֹא יִפְתָּח אָבִיו אֶת־פִּיו: 7¹¹ עֲזֹבוּנִי אָבִי וְאִמִּי:
 8 יִהְיֶה שְׁמוֹ בְּפִי תָמִיד: 9 מִצָּאתִי בְּבֵיתָהּ כְּלִי כֶסֶף
 12 וְכְלִי זָהָב: 10 אֲשֶׁרִי אֶנְשִׁיהּ:

¹ Hebrew has no objection to a repetition like this— . . . ותאמרנה ותאמר לוֹ לֵאמֹר¹³ Jud. 15. But וַתִּדְבַּרְנָה would have been equally possible; cf. Jer. 44²⁵ לאמר . . . ותדברנה בְּפִיכֶם (with your mouth: notice the *masc.*—as the more familiar—suffix, even beside a *fem. vb.*).

² Not נִשְׁקָה, though the idea to be expressed is cohortative. Lamedh He vbs. “hardly ever receive the הָ of the cohortative”—only twice in all, according to the punctuation; Isa. 41²³, Ps. 119¹¹⁷; Driver, *Hebrew Tenses*, § 47.

³ See § 39. 4.

⁴ Hebrew has no word for *parents*, corresponding to the New Testament *γονεῖς* (from *γονεύς*), cf. Luke 8⁵⁶, John 9²², etc. Delitzsch, in his *New Testament* translation, renders the former passage by *her father and mother* וְאִמָּהּ וְאָבִיהָ, but the latter by יוֹלְדָיו (ptc. Qal of יָלַד: *his parents*). The usual meaning of יָלַד is *to bear*: in the J document it also means *to beget*—usually in genealogical lists (cf. Gen. 4¹⁸ and often in ch. 10): with this meaning, however, the P document uses the Hiph. הוֹלִיד. The justification of Delitzsch’s translation may be found in Zech. 13³, where twice occurs the phrase וְאִמּוֹ וְאָבִיו יוֹלְדָיו *his father and mother who begot him*.

⁵ Apoc. impf. Hiph. with waw cons. (of רָבָה *to be, or become much, many, great*). The Hiph. of רָבָה, followed by ל with an inf. cstr.=*to do much in respect of*: e.g. 2 Kings 21⁶ הָרַבָּה לַעֲשׂוֹת הָרָע *he wrought much evil* (lit. he did much in respect of working evil); Amos 4⁴ הָרַבּוּ לַפֶּשַׁע *they transgress greatly*; 2 Sam. 18⁸ הָרַבּוּ הָיָעַר מֵאֲכָל הָחֵרֶב *they died greatly of the famine*.

and the forest devoured more among the people than those whom the sword devoured (lit. many away from, i.e. more than; see § 47. 1 a).

The abs. inf. Hiph. הִרְבָּה is also frequently used as an adverb = *greatly, exceedingly*; e.g. 2 Kings 10¹⁸ יְהוּא יַעֲבִדֵנוּ הִרְבָּה *Jehu will serve him much*; 2 Kings 21¹⁶ נָקַי שִׁפְךָ הִרְבָּה מְאֹד *innocent blood he shed very much*. Here, therefore, we might write הִרְבָּה . . . וַיֵּטֵב (apoc. impf. Hiph. of יָטַב; see *Grammar*, p. 152, 2 (2) טוֹב). Or, by means of the inf. abs. (§ 21. 2 b) הֵיטֵב הֵיטֵב . . . וַלְאָחִיו (cf. Gen. 32¹³, Jer. 7⁵).

⁶ ל is the regular prep. in this phrase; cf. Gen. 32² הָלַךְ לְדַרְכּוֹ *he went on his way*.

⁷ This is the order in 1 Sam. 30². The אִישׁ might, however, come first; cf. 1 Sam. 27¹¹ וְאִישׁ וְאִשָּׁה לֹא־יָחִיָּה דָּוִד *and neither man nor woman did David save alive (i.e. spare: impf. Pi. of חָיָה, § 26. 1 (b) ii)*.

⁸ Or without בְּ; cf. Gen. 38¹¹ שְׁבִי בֵית־אָבִיךָ *remain (f.) in thy father's house*. This accus. to express rest is found chiefly with בֵּית and פֶּתַח, and only when these words are in the cstr.

⁹ By a curious idiom יָמִים may be added (in apposition) to שְׁנָתַיִם: *two years, days, i.e. two years' time=two full years* (cf. Gen. 41¹, Jer. 28^{3, 11}). So חֹדֶשׁ יָמִים *a month of days, i.e. a month's time=a whole month* (*Syntax*, § 29 d).

¹⁰ The impf. suggests "did not at any moment open his mouth" (cf. the impf. יָחִיָּה in Note 7). This phrase occurs (with the impf.) in Ps. 38¹⁴, Prov. 24⁷, Isa. 53⁷. "He opened his mouth"—the simple fact—would be expressed by the pf.; cf. Job 3¹ פָּתַח אִיּוֹב אֶת־פִּיהוּ *Job opened his mouth*.

¹¹ Or עֲנִי, agreeing with the gend. and numb. of the nearest noun (see Note 10, Exercise 26 A). In Ps. 27¹⁰, where the vb. comes at the end, the pl. עֲנֻנוּ is natural.

¹² It would not be wrong to say simply וְזָהָב; cf. Gen. 14¹⁰ קִנְיָה שָׁמַיִם; 1 Sam. 23⁷ עִיר דְּלָתַיִם וּבָרִיחַ *creator (cstr. ptc.) of heaven and earth*; 1 Sam. 23⁷ עִיר דְּלָתַיִם וּבָרִיחַ *a city of (i.e. that has) gates and bars*. But Hebrew prefers to repeat the construct (*Grammar*, p. 61, first four lines). In Jer. 8¹ אֶת־עֲצָמוֹת *the bones of (cstr. pl. of עֶצֶם) is actually repeated five times*. See Note 4, Exercise 35 A.

§ 46.

A.

1. Yahweh is my shepherd,¹ I shall not want.² 2. A child³ has been born to us, a son has been given to us. 3. A prophet will I raise⁴ up unto them from the midst of their brethren, like unto thee.⁵ 4. Every man did⁶ that

which was right in his own eyes. 5. Thy servant was⁷ shepherding his father's flock; and if a lion came⁸ and took⁹ a sheep out of the flock, I would go out after him, and smite¹⁰ him, and rescue it from his mouth. 6. The poor¹¹ man had nothing¹² but¹³ one little¹⁴ ewe-lamb, which he had bought and kept alive, and it grew up together with him and his children; it would eat¹⁵ of his morsel and drink of his cup and lie in his bosom, and it was like a daughter¹⁶ to him. 7. Yahweh knoweth¹⁷ the way of the righteous, but the way of the wicked shall perish. 8. And he looked, and behold, a well in the field, and behold, there were flocks of sheep lying¹⁸ there by¹⁹ it, for out of that well they used to water¹⁸ the flocks.

9 זאת הברית אשר אכרת²⁰ את־בית ישראל אחרי הימים ההם²¹ נתתי את־תורתִי בקרבם ועל־לבם²² אכתבנה²³ והייתי להם לאלהים והפך יהי־לי לעם:

This is the covenant that I will make with the house of Israel after those days: I will put my law in their inward parts, and on their hearts will I write it, and I will be their God,²⁴ and they shall be my people.

¹ רעה (ptc. of רעה)=shepherd: רעי, lit. "is shepherding me," in LXX. ποιμαίνει με.

² Or "do not want" or "cannot want."

³ ילר and בן placed first in their respective clauses for emphasis.

⁴ The context (Deut. 18⁹⁻¹⁴) shows that the meaning is—not once for all, but from time to time, as occasion demands (Deut. 18¹⁵).

⁵ See *Grammar*, p. 87, footnote 1.

⁶ The impf. goes appropriately with the distributive idea involved in איש (§ 13. 4). See Note 14 of Exercise 42 B.

⁷ For the addition of היה to the ptc. see Note 7 of Exercise 27 A.

⁸ Lit. "and a lion would come (*or* used to come) and take." The pf. with waw consec. has the force of a *frequentative* impf., and the vbs. would be in the impf. (ישא and יבוא) if they did not happen to be associated with waw. The meaning is that this was no isolated experience of David's, but that lions *repeatedly* came. All the following perfects with waw consec. are to be similarly understood. The article before ארי is generic: see Note 8 of Exercise 14 A.

Notice this manner of expressing a conditional sentence, by a series of co-ordinate vbs. with waw consec. "And a lion would come and I

would go out” = “and if a lion came, I would go out.” See Note 13 (2nd paragraph) of Exercise 39 C.

⁹ נשא *to lift up*, and so often *to carry off, to take away*—hence also *to forgive sin*.

¹⁰ For הכיחיו (pf. Hiph. of נכה with 3 s. m. suffix); הנלתי, from נלל (Hiph.).

¹¹ רשׁו is the ptc. of רשׁש or רישׁ, not found in pf. *sing.*; but pl. רשׁו *they are in want* (Ps. 34¹¹). Here (2 Sam. 12⁸) it is spelt רשׁש, but in vv.^{1, 4} ראשׁ—the א indicating the naturally long *ā*. This is rare (*Grammar*, p. 10, footnote 2).

¹² Lit. “there was not anything” (cf. § 13. 4). For more usual ways of expressing *nothing*, see Note 3 of Exercise 44 B.

¹³ כי אם *but, except*, after a negative: see Note 7 of Exercise 38 B.

¹⁴ קטן is very common, but it is not inflected (except that *once*, 2 Chr. 21¹⁷, it appears in the construct—קטן־בניו *the youngest*—§ 47. 2 a —of *his sons*). The fem. (as here), the plur., and the suffixes are supplied by קטנִי, for declension of which see § 43. 4.

¹⁵ The impfs. suggest that that was its *habit*.

¹⁶ Not בַּת in pause: see Note 1 of Exercise 33 C. בַּת is ultimately בַּתִּי (from בַּן), hence the retention of the _ even in pause.

¹⁷ ירע is often (as here) *know*, in the sense of *care for*: cf. Prov. 12¹⁰ יֹדֵעַ צְדִיק נֶפֶשׁ בְּהֶמְתּוֹ “a righteous man *careth for* the life of his beast.” The ptc. suggests that the care of Yahweh is *continual*. The subj. normally comes before the ptc., but after כִּי (which introduces this sentence in Ps. 1⁶) the adj., or (as here) the ptc. usually comes first; cf. Gen. 3⁵, and see Note 2 of Exercise 16 A.

¹⁸ A capital illustration of the difference between the ptc. and the impf. Cf. Isa. 6² שְׂרָפִים עֹמְדִים *seraphim were standing*, but each יִכְסֶה פָּנָיו *would cover, used to cover, his face*.

¹⁹ For על of location beside water, see Note 3 of Exercise 16 A.

²⁰ The prep., not the sign of the accus. See also footnote to p. x.

²¹ This would be prophetic pf., § 46. I. 2 (3); but probably we should read with many MSS. וְנָתַתִּי *and I will give*.

²² אֶכְתַּבְנָה; so Jer. 31³³ for the more normal תִּכְתֹּב. This brings out distinctly, as simple shewa could not do, the quality of the original vowel *ō* אֶכְתַּבְנָה. Composite shewas are rarely written to other consonants than gutturals, § 3. 3 b. Cf. Ezek. 35⁶ also יִרְדְּפֶךָ דָּם *blood shall pursue thee* (yird^ophék^{hā}). See Note 3 of Exercise 33 C.

²³ Accent on penult וְהִיִּיתִי, not וְהִיִּיתִי (§ 44. 4).

²⁴ Lit. “to them for (a) God”; for ל after היה see Note 4 of Exercise 22 B, and Note 10 of Exercise 33 B.

B.

¹ 1 כְּאֲשֶׁר יַעֲנוּם ² אֹיְבֵיהֶם כֵּן יִרְבּוּ: ² 2 יִקַּח אֶת־הָאֵהָל
³ 3 וְנָטָה ⁴ מְחוּץ לַמַּחֲנֶה: ³ 3 לֹא־יַעֲשֶׂה כֵּן בְּאַרְצֵנוּ: ⁴ 4 אֲבָר
 יֵאָבֵד יִהְיֶה אֶת־מַעֲשֵׂה יָדָיו: ⁵ 5 כְּאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי:
⁶ 6 אֲזִי וְיֹשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת
 לֵאלֹהֵיהֶם: ⁷ 7 כָּל־אִישׁ אֲשֶׁר ⁹ יִחֹק אֶת־לְבוֹ וְעָבַר אֶת־
 תּוֹרָתִי ¹⁰ יוֹמָת: ⁸ 8 הָאָרֶץ ¹¹ עֲמֹדַת לְעוֹלָם: ⁹ 9 יַעֲצִתִּיהָ
¹² 12 יֵאָסֶף כָּל־עַמָּה: ¹⁰ 10 מִצָּאוּ נַעֲרוֹת וְצֹאוֹת לְשָׂאֵב מַיִם:
¹¹ 11 אֶת־כָּל־זֹאֵת ¹³ נָתַתִּי לָהֶן אִם־¹⁴ תִּקְדֹּר ¹⁵ וְתִשְׁתַּחֲוֶה לִּי:
¹² 12 יוֹדֵעַ צָדִיק נֶפֶשׁ ¹⁷ בְּהִמָּתּוֹ: ¹³ 13 סוֹמֵךְ יִהְיֶה ¹⁹ לְכָל־
 הַנְּפִלִים: ¹⁴ 14 עוֹד הוּא מְדַבֵּר ²⁰ וְאַחַד מֵעַבְדָּיו בָּא וַיֹּאמֶר
²¹ 21 נִדְמִינוּ ²² כְּלָנוּ:

¹ *As . . . so*—the nearest Hebrew equivalent to *the more . . . the more*. The *series* of oppressions and increases implied by *the more*, is adequately indicated by the impf. (Pi. of עָנָה, *to be bowed down, afflicted*, with 3 pl. m. suff.).

² Hebrew prose hardly ever speaks of “the enemy” הָאֹיֵב—it prefers the more concrete “their (our, etc.) enemies.” In poetry, אֹיֵב (without the article) is frequently used much as we say “the enemy”: cf. Ex. 15⁹ אָמַר אֹיֵב *the enemy said* (cf. Ps. 74¹⁸ 106¹⁰). In sentence 5 of Exercise 48 A, instead of הָאֹיֵב appears in the original (2 Sam. 23¹⁶) פְּלִשְׁתִּים.

³ As it happens, נָטָה in the Qal (pf. and impf.) never seems to occur with a pronom. suffix (which would here be נִטָּהוּ). The original (Exod. 33⁷) here reads וְנָטָה־לּוֹ “and pitched (it) for himself.” לוֹ is not supported by LXX., which reads simply ἐπηξεν.

⁴ Lit. “(from) without, with reference to” the camp—a common use of ל . . . מִן; see Note 1 of Exercise 36 C.

⁵ אָבַד is used both in Pi. and Hiph. for *destroy*. In the Pi. the impf. is more frequently used than the pf.: in the Hiph., while the pf. is frequently found, the impf. occurs only once—in the interesting form אֲבִידָה *I will destroy*, Jer. 46⁸ (one of the few illustrations of a Pe Aleph vb. taking its impf. in *ō* in a conjugation other than the Qal),

⁶ כֹּאֲשֶׁר (*as, or when*) is used here (Esth. 4¹⁶) and in the similar expression of resignation in Gen. 43¹⁴ אֲשֶׁר נִשְׁכַּלְתִּי נִשְׁכַּלְתִּי *if I am bereaved, I am bereaved*. (For נִשְׁכַּלְתִּי, see Note 2 of Exercise 22 C.)

⁷ Sing. rather than plur., to agree with the *adjacent* noun; but the *next* vb. (after *both* subjects have been mentioned) is וַיֹּאמְרוּ (Exod. 15¹). See Note 10 of Exercise 26 A.

⁸ Or—to express *whosoever*—אִישׁ may stand alone, without כֹּל (*a man who*); or אִשֶּׁר alone would be possible (*he who*). See Note 8 of Exercise 45 B.

⁹ To *harden* the heart (usually with the shorter form לֵב in this phrase) is represented by the Pi. of חִזַּק (in the Elohist and the Priestly documents), by the Hiph. of כָּבַד (in the Jahwist), and by the Hiph. of קִשָּׁה (once, in the Priestly document, Exod. 7³). Therefore יִכְבִּיר or יִקְשָׁה might have been used here. The *Pi.* of כָּבַד is also used for *harden* in 1 Sam. 6⁶ (see sentence 2 in the Hebrew into English of § 26), but its usual meaning is *to honour or glorify*.

¹⁰ וַיָּמָת (waw consec. with pf.)—*then he shall die*—would also be possible: cf. Exod. 30³⁸ וְנִכְרַת כְּמוֹהָ אִשֵּׁי אֲשֶׁר־יַעֲשֶׂה כְּמוֹהָ וְנִכְרַת *whosoever makes (incense) like it (Grammar, p. 87, footnote 1) shall be cut off (= יִפְרָח)*; 1 Kings 1⁵² וַיָּמָת אֲמִרְעָה הַמַּעֲזֵאֲבוֹ *if wickedness be found in him (then) he shall die*. But with the word מוֹת, the simple impf. (usually in the Hoph. and frequently strengthened by the abs. inf. Qal=*he shall surely be put to death*) appears to be preferred to waw consec. with the pf. Two contiguous verses in Lev. illustrate this preference: Lev. 24¹⁵ אִישׁ אִישׁ כֹּל־נִפְשׁ אָדָם מוֹת יוֹמָת *every one who (lit. when he) curses his God shall bear his sin*; but 24¹⁷ אִישׁ כֹּל־נִפְשׁ אָדָם מוֹת יוֹמָת *whosoever smites a man mortally shall surely be put to death*.

¹¹ Ptc. denoting continuous duration. In Eccl. 1⁴ לְעוֹלָם עֹמְדָת *for ever standeth*.

¹² In 2 Sam. 17¹¹ this jussive (impf.) is strengthened by a preceding abs. inf. הֶאֱסָף. Here the abs. inf. is, as we might expect, in the Niph. But sometimes, even with a finite vb. in another conjugation than the Qal, the abs. inf. of the *Qal* is used, as “the simplest and most general representative of the verbal idea” (G.K. § 113 *w*; cf. מוֹת יוֹמָת at the end of Note 10 of this section).

There are two forms of the abs. inf. Niph.—נִקְטַל is used with the pf. (cf. 1 Sam. 20⁶ נִשְׁאָל נִשְׁאָל *he earnestly asked for himself*); and הִקְטַל with the impf.

¹³ The pf. implies, “it is already as good as yours.” It differs from the impf. much as our “I give” differs from “I will give” (אֶתֶּן).

¹⁴ Or הִפָּל אֶרְצָה (cf. 2 Sam. 1², Job 1²⁰); but קָדַר and the Hithpa’lel

of שָׁחָה (§ 44. 3) are very frequently found together. The impf. form of קָדַד in use is the Aramaizing form יִקָּד, § 42. 8.

¹⁵ Simple waw with impf. is better here than waw consec. with pf. (וְהִשְׁתַּחֲוִיתָ) as the words are practically synonymous (§ 23. 3. 7); (cf. Deut. 9¹⁴ הָרַף מִמֶּנִּי וְאַשְׁמִידֵם וְאַמְחֶה שְׁמֵם "let me alone [apoc. Hiph. imper. of רָפָה—in Jud. 11⁸⁷ הָרַפְּהָ that I may *destroy* them *and blot out* their name," rather than וּמְחִיתִי, לִפְנֵי would also be possible (cf. Deut. 26¹⁰), but after שָׁחָה the simple ל is much commoner.

¹⁶ For יָדַע, see Note 17 in section A of this Exercise. The ptc. may precede its subj. (though this order is unusual) when "a certain stress falls naturally on the idea conveyed by the verbal form": cf. Gen. 18¹⁷ הִמְכִּסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה "shall (§ 49. 2. 2 b) I *hide* from Abraham that which I am about to do?" Driver, *Hebrew Tenses*, § 135. 4.

¹⁷ *Grammar*, p. 154, lines 2 and 3.

¹⁸ So Ps. 145¹⁴. For place of ptc. see Note 16. It may be accounted for, however, simply by the fact that Ps. 145 is an alphabetic psalm, and at this point a line beginning with ס is needed.

¹⁹ So Ps. 145¹⁴. But סָמַךְ elsewhere takes accus.; cf. Ps. 3⁶ יִסְמְכֵנִי *he daily (impf.) sustains me*; Ps. 37²⁴ יְהוָה סוֹמֵךְ יָדוֹ *Yahweh upholds his hand*. The parallel word in Ps. 145¹⁴ זֹקֵף (ptc. *he raises up*) also takes ל before its obj.; but in Ps. 146⁸, before the very same obj., it takes no ל. The construction with ל may have been influenced by Aramaic usage, which frequently introduces the obj. by ל. If the ל be regarded as a pure Hebrew construction, it may be explained as "Y. is a supporter *for* or *to* all who fall."

²⁰ The phrase "one of" may be rendered in three ways: (i) as above, אֶחָד abs. followed by מִן; (ii) אֶחָד cstr. (§ 48. 1. 7) followed by מִן; and (iii) אֶחָד cstr., followed immediately by a noun in the abs. without מִן, e.g. Gen. 22² אֶחָד הַהָרִים *one of the mountains* (cf. Gen. 21¹⁵). Within the compass of a few verses we find examples of both (i) and (ii) in the same phrase—2 Kings 7¹³ אֶחָד מֵעֲבָדָיו (cf. 2 Sam. 2²¹), and 2 Kings 6¹² אֶחָד מֵעֲבָדָיו (cf. 2 Sam. 1¹⁵). Cf. Deut. 19⁵ אֶחָת הָעָרִים *one of the cities* and 4⁴² אֶחָת מִן־הָעָרִים *one of the cities*.

²¹ See *Grammar*, p. 228 (footnote 1).

²² Not כָּלָנוּ. Lit. "the totality of us." כָּל is strictly a noun (=the whole, totality), and can take pronominal suffixes.

§ 47.

A.

1. Take away¹ my life, for I am not better than my fathers. 2. What is sweeter than honey? and what² is stronger than a lion? 3. Yahweh loves the gates of Zion more than all the dwelling-places of Jacob. 4. The day of death is better than the day of one's birth.³ 5. There was no man of the Israelites goodlier than he: from his shoulders and upward he was taller than any⁴ of the people. 6. O thou⁵ fairest among women! 7. Behold, obedience is better than sacrifice, and to hearken than the fat of rams. 8. As thy sword has bereaved women, so shall thy mother be the most bereaved⁶ of women. 9. And death shall be chosen rather than life by⁷ all that are left of this evil family.

10 וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִפָּנַי כִּי טוֹב מוֹתִי מֵחַיִּי:

And now, O Yahweh, take away my life, I pray thee, from me; for it is better for me to die than to live.⁸

11 אֶעֱשֶׂה אוֹתָךְ לְגוֹי־עַצוֹם וְרַב מִפָּנַי:

I will make of thee a nation more powerful and numerous than it.¹⁰

¹ קח Imp. Qal of לקח (§ 33. 3 b).

² The pointing of מה before gutturals is rather more intricate than is suggested by § 13. 3 (see G.K. § 37). Suffice it here to say that before ה and ו, and even when these consonants have not *gameç*, it is frequently pointed (as here before עו) as מֶה. Cf. 1 Sam. 20¹ מֶה עָשִׂיתִי וְמֶה־חַטָּאתִי what have I done? what is mine iniquity? and what is my sin? (But Gen. 31³⁶ מֶה חַטָּאתִי.)

³ Cstr. inf. Niph. of יָלַד, with suffix (§ 39. 2. 1 c)—the day of one's being born. Here, in accordance with the Septuagint, where the vb. has no suffix (ὕπὲρ ἡμέραν γεννήσεως), הוֹלִדָּת has been proposed (cf. Ezek. 16⁴)—the Hoph. inf. cstr. of יָלַד. This curious form appears in a more natural form (in the same phrase—*birthday*) in Ezek. 16⁵ and Gen. 40²⁰ as הִלְדָּת—for הִלְדָּת or, in its more strictly normal form, הוֹלִדָּת (§ 39. 2. 1 f). The strengthened ל might be regarded as a case of an assimilated *yōdh* (§ 39. 3).

⁴ Not, of course, than all: see sentence 7 (with Note) of Hebrew into English of Exercise 36.

⁵ "The person addressed is naturally definite to the mind, and the so-called vocative often has the article: cf. 1 Kings 18²⁶ הַבַּעַל עֲנֵנוּ 'O Baal, hear us.' Jud. 6¹² יְהוָה עִמָּךְ גִּבּוֹר הַחַיִּל 'Yahweh is with thee, O man of valour'—the article in the second illustration naturally with the noun that is in the absolute (*Grammar*, p. 60, Rule 1 *b*). See *Syntax*, § 21 *f*.

⁶ Lit. "more bereaved than (other) women"—i.e. bereaved above women. Cf. Jud. 5²⁴ תְּבָרַךְ מִנְּשִׁים יָעַל *most blessed of women shall Jael be*—Jael shall be blessed (Pu'al) more than (other) women.

⁷ The agent after a passive is usually expressed by ל (§ 25. 5); cf. Gen. 14¹⁹ לְיָאֵל בָּרוּךְ ה' *blessed by God*. "מן" is usual of *cause* or *means*, not personal; cf. Gen. 9¹¹ יִפְרֹת מִמֵּי הַמַּבּוּל 'shall be cut off *by* the waters of the flood.' כ (through, of instrum.) is also used of persons: cf. Gen. 9⁶ יִשָּׁפַךְ דַּמּוֹ בְּאָדָם 'through man shall his blood be shed.'" *Syntax*, § 81.

⁸ Lit. "my death is better than my life."

⁹ Cf. § 15. 1 d. רב, great, usually in point of numbers, i.e. *many, numerous*.

¹⁰ i.e. the stiff-necked *people* (עם—hence the sing. suffix) mentioned in the preceding verse (Deut. 9¹³).

B.

1 וַיְהִי הַנֶּחֱשׁ עָרוֹם² מִפֶּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה אֱלֹהִים:
2 הָרָג צִדִּיקִים מִמֶּנּוּ: 3 חָכָם אֶתָּה מִדָּנְאֵל: 4 טוֹב הַפֶּלֶב
הַחַי מִן־הָאָרִי הַמֵּת: 5 וַיְהִי הָאִישׁ הַהוּא גָדוֹל מִכָּל־בְּנֵי־
קֵדָם: 6 וַיֵּאָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בְנוֹתָנִים הוּא לוֹ:
7 וַיֵּשָׂא⁴ אֶת־עֵינָיו וַיֵּרָא אֶת־אֲחָיו בְּנֵי־אָמֹן וַיֹּאמֶר הִנֵּה
אֲחֵיכֶם הֶקְטֵן אֲשֶׁר אָמַרְתֶּם אֵלָי: 8 וְלוֹ⁵ שְׁתֵּי בָנוֹת וְתָהִי
הַקְטָנָה יָפָה מִן־הַגְּדוֹלָה: 9 גְּדוֹלֵי הָעִיר: 10 לֹא נִשְׂאָר־לוֹ
כִּי אִם⁶ קָטָן בָּנָיו: 11 וַיְהִי רִכּוּשָׁם⁷ רַב מִשְׁבֶּת יַחֲדוֹ וְלֹא
יִכָּלָה הָאָרֶץ⁸ לְשֹׂאת אֹתָם:

¹ In Gen. 3¹ this appears as וַהֲנִיחַ הָיָה, which is "the usual order of words *when a new subject is introduced*" (*Skinner's Genesis*, p. 73). There is nothing, of course, in the sentence, apart from its context, to indicate that the subject is new: hence the customary וַיְהִי in the above translation.

² Than *any*, rather than *all*: see Note 4 in section A of this Exercise.

³ In Eccl. 9⁴ this appears as מְּֿרֶֿה־אֲרִיָּה הַמֵּת which may be explained as, "with regard to a living dog, it is better," etc. (though some scholars understand the לְ, on the analogy of the Arabic *la*, as an emphasizing particle=*surely*: see G.K. § 143 *e*). אֲרִיָּה is another form of אֲרִי. In the above translation the article is used with both nouns, in accordance with a familiar idiom (see Note 8 of Exercise 14 A); in Eccl. it is only used with the latter noun.

⁴ In this phrase, אֶת־ (cf. Gen. 13¹⁰ 22⁴. 13 33⁵) is often omitted even in prose (cf. Gen. 18² 24⁶³ 43²⁹).

⁵ Cstr., cf. § 48. 1. 5. The absolute would, however, also be possible: cf. 2 Kings 22⁴ שְׁתֵּים דְּבִים *two she-bears* (from דָּב, cf. § 43. 1 a—here fem.), 1 Kings 10¹⁹ שְׁנֵים אֲרִיֹּת *two lions* (pl. of אֲרִי).

⁶ This construct of the otherwise indeclinable קָטָן occurs only once (see Note 14 of Exercise 46 A). On the other hand, as it happens, the constr. sing. of the declinable קָטָן does not occur at all, but we may infer its existence from forms which do occur; *e.g.* Jon. 3⁵, Jer. 6¹³ קָטָנִים *the least of them*, and *plur. cstr.* in 1 Sam. 9²¹, Prov. 30²⁴ קָטָנִי.

⁷ The normal רַב is here (Gen. 36⁷) raised to רָב, because it is accompanied by the accent *tiḥhâ* (רַב) which marks a pause preliminary to one of the two great pauses—here *athnah*—יִהְיֶה־ (Grammar, p. 231 f).

⁸ Always לִשְׂאֹת, not לִשְׂאֹתָ (still less לִשְׂאֵא): see Grammar, p. 151, 1 (1) נִשְׂאָה. The pronominal object to לִשְׂאֹת is never added in the form of a pronom. suffix: the pronoun is written separately; cf. Gen. 45²⁷ (46⁵) *the wagons which Joseph had sent לִשְׂאֹת אֹתוֹ to carry him.*

§ 48.

A.

1. And he said to his father, My two sons¹ thou mayest² slay, if I bring him³ not to thee. 2. And he took a present for his brother—two hundred she-goats,⁴ and twenty rams, and thirty milch⁵ camels and their colts.⁶ 3. And it came to pass in the six hundred and first year of⁷ his life, in the second month, on the twenty-seventh day of⁷ the month, the earth was dry. 4. In the thirty-seventh year, in the twelfth month, on the twenty-seventh

(day) of⁷ the month, the king of Babylon lifted⁸ up the head of the king of Judah out of the prison-house. 5. And the three mighty men⁹ broke through the enemy's host, and drew water, and brought it to him, but he refused¹⁰ to drink it.¹¹ 6. A day in thy courts is better than a thousand. 7. And five of you shall chase¹² a hundred, and a hundred of you shall chase ten thousand. 8. And he said to them, Come out, the three of you;¹³ and they came out, the three of them.¹³

9 וַיְהִי אַחֲרֵי־זֹאת מָאָה וָאַרְבָּעִים שָׁנָה¹⁶ וַיֵּרָא אֶת־בָּנָיו וְאֶת־בְּנֵי בָנָיו
אַרְבַּעַה¹⁷ דְּרוֹת:

And after this he lived a hundred and forty years, and he saw his sons and his sons' sons—four generations.

10 וַיִּמְלֹךְ־שֶׁם שִׁבְעַת שָׁנִים וְשִׁשָּׁה חֳדָשִׁים וְשְׁלֹשׁ שָׁנָה מִלְּךְ
בִּירוּשָׁלַם:

And he reigned there seven years and six months, and thirty-three years he reigned in Jerusalem.

¹ Not "two of my sons" ; see Note 4 of Exercise 18 C.

² Hiph. of מוֹת. This is the concessive or permissive use of the impf. (§ 46. II. 4)—not quite so strong as the imper. *slay* (הָמַת or הָמִיתָה) which is the rendering of A.V. and R.V. The impf., of course, is also used where *may* implies indefiniteness : cf. Exod. 5¹¹ קָחוּ לָכֶם תֶּבֶן מֵאֲשֶׁר תִּמְצְאוּ "get you straw wherever (lit. from what) you *may* (or *can*) find it."

³ Impf. Hiph. of בּוֹא with 3 s. m. suff. and *nûn energ.* (Gen. 42³⁷). The pf. (=fut. pf.) would also have been possible here—הִבִּיאֲתִיו ; see the similar sentence in Gen. 43⁹, and cf. Note 1 of Exercise 40 B.

⁴ Note that in this enumeration the noun comes first, as in an inventory ; but very frequently the numeral precedes.

⁵ Hiph. ptc. fem. pl. of יָנַק (*Grammar*, p. 223, col. 4) : *giving suck* (lit. *causing to suck*). The sing. takes the form מִיִּנְקָה, not מִיִּנְקָה (=nurse) ; see § 29. 3 b.

⁶ Note the use of the *masc.* pronom. suffix referring to a *fem.* subject. This irregularity is occasionally found ; e.g. Is. 3¹⁶ the women of Zion בְּרִנְלֵיהֶם תַּעֲבֹסְנָה *make a tinkling with their feet* (where the pronom. suffix is *masc.*, though the vb. is *fem.*). See *Grammar*, p. 154, footnote 2, with accompanying sentence. See also end of Note 1 of Exercise 45 D.

⁷ ל is customarily used in dates before the second substantive (e.g. month, year, life, reign, captivity, etc.) : e.g. 2 Kings 25²⁷ (sentence 4 of

this Exercise) “in the 37th year of the captivity of Jehoiachin” לְגִלּוֹת יְהוֹיָכִין (qāmeç in גִּלּוֹת unchangeable), “on the 27th day of the month” לַחֲדָשׁ. When the word שָׁנָה appears, it is sometimes in the absolute, sometimes in the construct, and sometimes the MSS. vary. *E.g.* 1 Kings 16¹⁰ בְּשָׁנָה עָשָׂרִים וְשֶׁבַע לְאַסָּא in the 27th year of Asa, 2 Kings 17⁶ בְּשָׁנָה הַתְּשִׁיעִית לְהוֹשֶׁעַ in the 9th year of Hoshea' (some MSS. here read בְּשָׁנָה). So 2 Kings 25¹ בְּשָׁנָה הַתְּשִׁיעִית לְמַלְכּוֹ in the 9th year of his reign (cstr. inf. of מֶלֶךְ with suffix); but Jer. 52⁴, in practically the same sentence, בְּשָׁנָה. The construct, where it occurs, is to be explained on the analogy of נְהַר פָּרָת the river Euphrates, בְּחֻלַּת יִשְׂרָאֵל the virgin Israel (not of Israel), Am. 5², where the absolute is a nearer definite of the construct.

⁸ *i.e.* lifted up gladness and honour. In Gen. 40 there is a play on the double sense of this phrase: in 40¹³ the butler's head is lifted up, *i.e.* he is restored to his office; in 40²⁰ the baker's head is lifted up (by hanging, v.²²; or lifted “from off him,” by decapitation, v.¹⁹).

⁹ Not “three of the mighty men.” See Note 1 of this section.

¹⁰ לֹא אָבָה, like its Septuagint equivalent οὐκ ἠθέλησεν, is more than “he was not willing.”

¹¹ Plur. suffix, agreeing with מִים.

¹² וַיִּרְדּוּ well illustrates the use of pf. with waw consec. ; it is exactly = the impf. יִרְדּוּ at the end of the verse.

¹³ שְׁלֶשֶׁת takes suffixes on the exact analogy of קְטֹרֶת (cf. בָּקָר), *Grammar*, pp. 101 f.

¹⁴ From חָיָה to live, not to be confused with הָיָה to be (*Grammar*, p. 148, line 3).

¹⁵ For fem. (= τοῦτο), cf. § 16. 4. 7.

¹⁶ In Job 42¹⁶ this is pointed וַיִּרְאֶה (= וַיִּרְאָה). But the consonantal text, which is without the ה, should doubtless be pointed וַיִּרְאֵה. See Note 1 of Exercise 45 A.

¹⁷ דְּרוֹת, despite its fem. termination, is *masc.*, because the *sing.* is *masc.*, § 16. 4. 6 (last two lines); hence אֶרְבָּעָה is in the *fem.*, § 48. 1. 3 a.

¹⁸ So, rather than שָׁם וַיִּמְלֹךְ (§ 10. 3 a).

B.

1 הָלַכּוּ עִמּוֹ חֲמִשָּׁת אָחָיו וּשְׁלֹשׁ אֲחֵיהֶם בְּיַד אֲבִיהֶם:
2 שְׁשִׁים וָאַרְבַּע שָׁנָה מָלְכָה הַמַּלְכָּה וַתָּמָת בְּתִשְׁמָנִים
וַשְּׁתִּים שָׁנָה וְלָהּ אַרְבָּעָה בָּנִים וְחֲמִשׁ בָּנוֹת וְאִשָּׁה מִן

⁴ בָּאַרְבָּעִים וּשְׁתַּיִם שָׁנָה ⁵ לַחַיִּיהָ ⁶ וּבִשְׁנַת עֶשְׂרִים וָאַרְבַּע שָׁנָה ⁷ לְמַלְכָּהּ: ³ וַיָּוָלְדּוּ לוֹ שְׁלֹשָׁה בָּנִים ⁸ וּשְׁבַע בָּנוֹת וַיְהִי ⁹ מִמֶּנְהוּ שֵׁשֶׁת ¹⁰ אֲלָפִים צֶאֱן וָאַרְבַּעַת אֲלָפִים גְּמָלִים וּשְׁבַע מֵאוֹת ¹¹ חֲמוֹרִים: ⁴ יָמֵי שְׁנֵי חַיֵּי ¹² אַרְבַּע שָׁנִים וּשְׁבַעִים שָׁנָה: ⁵ בָּאַרְצוֹ ¹³ הָיוּ ¹⁴ מֵאָה עֶשְׂרִים וּשְׁבַע עָרִים וּבִבְאֻחַת הָעָרִים ¹⁶ הָאֵלֶּה שְׁתַּיִם עֶשְׂרֵה ¹⁷ רִבְבוֹת אָדָם: ⁶ טוֹב הַחֲצִי מִן־הַפֶּל: ⁷ וַיֹּאמְרוּ אִישׁ אֶל־¹⁸ אָחִיו נִשְׁבָּעָה ¹⁹ שְׁנֵינוּ בִשְׁם אֱלֹהֵינוּ וַיִּשְׁבָּעוּ שְׁנֵיהֶם:

¹ ל is found after הלך, בוא, and טוב; e.g. 1 Sam. 10²⁶ הָלַךְ לְבֵיתוֹ *he went to his house*; but אל is commoner (see sentence 6 of Exercise 49 A). Often, however, as in the above sentence, the simple accus. is used (i.e. without any prepos.): e.g. 2 Sam. 13⁸ וַתֵּלֶךְ בֵּית אָחִיהָ *and she went to her brother's house*, 2 Sam. 4⁷ וַיָּבֹאוּ הַבַּיִת *and they went into the house*. The He locale is also common (though very rarely as a construct, § 17. 3; cf. Gen. 44¹⁴ וַיָּבֹא בֵּיתָה יוֹסֵף *and he went into the house of Joseph*), e.g. Gen. 24³² וַיָּבֹא הַבַּיִתָּה *and he went into the house*, 2 Sam. 17¹⁷ לָבוֹא הָעִירָה *to come into the city*, Gen. 44¹³ וַיָּשֻׁבוּ הָעִירָה *and they returned to the city*.

² In the Book of Kings, the years of the reign precede the vb., and the tens precede the units.

³ Note that "so many years old" is rendered by "son" or "daughter of so many years." Cf. Deut. 34⁷ מֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ *Moses was one hundred and twenty years old when he died*: 2 Kings 15² בֶּן־שֵׁשׁ עֶשְׂרֵה שָׁנָה הָיָה בְּמָלְכוֹ *he was sixteen years old when he began to reign* (cstr. inf.). Gen. 17¹⁷ שָׂרָה בִּתְּחִשְׁעִים שָׁנָה *Sarah that is ninety years old*. In 2 Kings 15² occurs חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה *fifty-two years*; so 2 Kings 10¹⁴ אַרְבָּעִים וּשְׁנַיִם אִישׁ *forty-two men*. It is interesting to note, however, that with the same number in 2 Kings 22²⁴ the construct of two is used, וּשְׁנֵי יְלָדִים *forty-two lads*. See Note 5 of Ex. 47 B.

⁴ Cf. Neh. 6¹⁵ חֲמִשִּׁים וּשְׁנַיִם יוֹם *fifty-two days*.

⁵ For ל here and with מָלְכוֹ, see Note 7 in section A of this Exercise.

⁶ For this construction, with the repetition of the word *year*, see 2 Kings 15^{1. 8. 17}.

⁷ Cstr. inf. of מָלַךְ with suffix. מַלְכוּת is a late word for *reign*, found

chiefly in Chron., Esther, and Dan., and therefore here avoided. For *לְמַלְכוֹ*, see 2 Kings 24¹² 25¹.

⁸ For *י* in the pre-tone (cf. 2 Kings 15¹), see § 15. 1 d; so *וְחִשֵּׁעַ*; but *וְשָׁבַע* and *וְחִשֵּׁעַ* are also found.

⁹ The general word for *cattle*. *רֶכֶשׁ* might also have been used: *רֶכֶשׁ* *property*, often including cattle.

¹⁰ In Job 1³ the construct *אֶלְפֵי* is used; but this is much rarer than the absolute. The sing. is also used, cf. Isa. 37³⁶ *מֵאָה וְשָׁמַיִם וְחַמֶּשֶׁה* 185,000—also when it is followed by a substantive; cf. 2 Sam. 24⁹ *אֶלֶף חֲמִשְׁמֵאוֹת אֶלֶף* 500,000 men.

¹¹ Or *אַתְּנוֹת* if *she-asses*.

¹² For the repetition of *שְׁנָה*, cf. Gen. 12⁴ *בְּזֶרְחֹמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה*, cf. Gen. 12⁴ *seventy-five years old*.

¹³ Cf. the sentence in Gen. 47^{9a}, where the vb. is omitted. In the similar sentence Gen. 47^{28b}, the vb. appears (*וַיִּהְיֶה*), and 47^{9b}—a little dissimilar—also adds *הָיָה*.

¹⁴ This same number, one hundred and twenty-seven, appears in Esth. 1¹ 8⁹ (a late book) in the order *seven and twenty and a hundred* (*מֵאָה*): cf. the similar order in Gen. 47²⁸, Exod. 6¹⁶. 18 (P), where *hundred* is in the constr. *מֵאָה*. In the lists in Ezra 2 and Neh. 7 the order is usually as above, with the *hundred(s)* first, and with no *war* before the *tens*.

¹⁵ So Deut. 19⁵. 11; also 2 Sam. 2¹ *אַחַת עָרֵי יְהוּדָה* *one of the cities of Judah*. In Deut. 4⁴², however, *אַחַת מִן־הָעָרִים*, cf. Gen. 2²¹ *אַחַת מִצְעָרָיו* *one of his ribs*. See Note 20 of Exercise 46 B.

¹⁶ *הָאֵלֶּה* rather than *הָהֵם*; cf. Deut. 4⁴² 19⁵. 11, 1 Kings 9¹³.

¹⁷ For this, in Jonah 4¹¹ the later Aramaizing form *רְבוּ* appears. The number might also have been written *מֵאָה וְעֶשְׂרִים אֶלֶף* (cf. Isa. 37³⁶, quoted in Note 10).

¹⁸ Or *רָעָהוּ* (§ 45. 4).

¹⁹ Not *שָׁנִינוּ*, although the *ש* is pretonic, because the absolute is *שָׁנִים*.

§ 49.

A.

1. Whither shall I go from thy spirit? 2. Whence¹ shall my help come? 3. And he wept;² and thus he said,

as he went,³ O that I⁴ had died instead of thee,⁵ my son. 4. Far be it from me,⁶ O Yahweh,⁷ that I should do⁸ this thing: ⁹ (shall I drink)¹⁰ the blood of the men who went at the risk of their lives? 5. Entreat¹¹ Yahweh your God that he may remove¹² this death¹³ from me.¹⁴ 6. Thou shalt assuredly go¹⁵ to my father's house and take a wife for my son. 7. Surely I will not take of anything that is thine. 8. Which is better for you—(is it) that seventy men rule¹⁶ over you or that one man rule over you?

9 וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוָה לֵאמֹר 17 חַי־יְהוָה אִם-יִכָּרֵף עֵינַי 20 בְּדַבֵּר הַזֶּה:
וַתֹּאמֶר הָאִשָּׁה אֶת-מִי 21 אֶעֱלֶה-לָּךְ 22 וַיֹּאמֶר אֶת-שְׁמוּאֵל 23 הָעֶלְיָלִי:
24 וַתֵּרָא הָאִשָּׁה אֶת-שְׁמוּאֵל 25 וַתִּזְעַק בְּקוֹל גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֵל-
26 תִּירָאִי כִּי מָה רָאִית וַתֹּאמֶר הָאִשָּׁה 27 אֱלֹהִים רָאִיתִי עָלַיִם מִן-הָאָרֶץ:

And Saul swore to her by Yahweh, saying, As Yahweh liveth, there shall no punishment befall thee for this thing. Then the woman said, Whom shall I bring up for thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. But the king said to her, Be not afraid; for what didst thou see? And the woman said, I saw a god coming up out of the earth.

¹ This אֵין, which has no connexion with the negative אֵין meaning (there) is not, no (Grammar, p. 136, footnote 1), is never found alone, but always in the combination מֵאֵין whence? (interrog.). The word for where? (interrog.) is אַיִה. This is the lengthened form of אֵי (cf. הִנֵּה from הֵן), which, however, is never found by itself, but only with pronom. suffixes, e.g. אֵי where is he? אֵיִם where are they? The form אֵי is found four times (e.g. Gen. 4⁹ אֵי אָחִיךָ where is thy brother?); in every other case it is accompanied by the enclitic הֵנָּה where, then? (even in indirect quotations, e.g. 1 Sam. 9¹⁸ הַיְדִדְהָנָא לִי אֵיִיךָ בֵּית הָרֹאֶה tell me, I pray thee, where the seer's house is), or by מִנָּה, e.g. Job 2² אֵי מִנָּה whence comest thou? Jon. 1⁸ אֵי־מִנָּה עִם אֲתָהּ whence, as regards people, art thou? i.e. of what people art thou?

² וַיִּבַּח; see § 45. 1. (1). c.

³ לִבְחוֹ, not לִבְחוֹ (§ 39. 2. 2. (d) i)—inf. cstr. of הִלָּךְ with 3 s. m. suffix.

⁴ "Observe in what follows the feeling which David throws into the expression of his sorrow by the addition of the pronoun אֲנִי, Driver,

Notes on the Hebrew Text of the Books of Samuel (2 Sam. 19¹). For the addition of the pronoun to emphasize a pronominal suffix, see Note 1 of Exercise 29 A.

⁵ For suffixes to תָּחַח, see *Grammar*, p. 121, first two lines.

⁶ Note the dagh. forte in the ל after חִלִּילָה (see Note 28 of Exercise 33 B).

⁷ General usage (cf. 1 Sam. 26¹¹) and the parallel passage in 1 Chron. 11¹⁹ מִיֶּהוָה combine to suggest that the true reading here is מִיֶּהוָה, which is found in some MSS.

⁸ *Yahweh forbid it me.* The act deprecated is expressed by מִן followed by the inf. cstr.

⁹ Fem.; cf. § 16. 4. 7.

¹⁰ The omission of the vb. is strange and difficult; the Chronicler supplies it (1 Chr. 11¹⁹ אֲשַׁתָּה), but his sentence is awkward. Perhaps the original reading was דָּם וְזֶה דָּם *it is the blood of the men*, etc.

¹¹ The impf. Qal (יַעֲתֵר), the Niph. (נִעְתָּר) and the Hiph. (אֲעֲתִיר, 1 s. impf.) of עָתַר always have the first syllable closed (§ 34. 2 c). This vb. is followed by ל or אֶל.

¹² Simple waw with *jussive* Hiph. of סָוֵר—§ 23. 3. 6. Cf. sentence 2 of Exercise 44 A and Note.

¹³ *i.e.* this deadly plague (of locusts, Exod. 10¹⁷).

¹⁴ Hebrew more expressively "from upon me"—this *crushing* deadly plague. Cf. Note 9 of Exercise 38 B.

¹⁵ אִם and לֹא אִם often used in oaths, or as here (cf. Gen. 24⁸⁸) in adjurations. See Note 8 of Exercise 41 A.

¹⁶ הַמִּשַּׁל is not, of course, the Hiph. (which it could not be), but the inf. cstr. Qal of מִשַּׁל with the interrog. ה. Note the order in both these clauses—the בָּכֶם immediately after the vb., and the subj. of the inf. cstr. after that. See Note 5 of Exercise 36 C.

¹⁷ Note the phrase חַיֵּי הַיְּהוָה וְחַי נַפְשֶׁךָ (1 Sam. 20³ 25²⁶) as *Yahweh liveth and as thy soul (i.e. thou) liveth*. "It is evidently only a rabbinical refinement which makes the pronunciation חַי distinctive of an oath by God (or of God by himself)." G.K., p. 270, footnote 1.

¹⁸ 3 s. m. impf. Qal (יִקְרָה) of קָרָה, with 2 s. fem. suffix (referring to the witch, 1 Sam. 28¹⁰). The daghesh forte, which seems surprising, is the *dagh. f. dirimens* (§ 7. 6), a device to secure the more audible enunciation of the sh^wa. It is used occasionally with ל, מ, נ, ק (as here), and the sibilants: cf. עֲנֹבִי (for עֲנֹבִי cstr. pl. of עֲנֹב *grape*), קִשְׁתוֹתֶם Ps 37¹⁵ (*their bows* from קִשָּׁת *a bow*: note the ending ם), Grammar, p. 69, vi.), הִצְפִּינוּ Exod. 2³ (for הִצְפִּינוּ *to hide him*, Hiph. of צָפַן).

¹⁹ עָוֹן (as sometimes also חֲטָא) may mean *punishment*, as well as *iniquity, guilt*.

²⁰ Besides meaning *word*, דָּבָר not seldom means *matter* (here "in this matter"), *affair, thing*. See Note 3 of Exercise 44 B.

²¹ I s. impf. Hiph. of עלה (pf. הֶעֱלָה): the Qal would be אָעֵלָה.

²² Note the dagh. forte (see Note 28 of Exercise 33 B).

²³ Imperat. sing. fem.; masc. (הֶעֱלָה = הֶעֱלֵ) always found in this form (§ 45. I. 3).

²⁴ Cf. § 45. I. (4). See Note 7 of Exercise 45 B.

²⁵ Perhaps the true reading here (so I Sam. 28¹²) is שָׁאַל, which is found in four Greek MSS. "When she *looked at* Saul." So W. O. E. Oesterley, *Immortality and the Unseen World*, pp. 68 f.

²⁶ 2 s. f. jussive of יָרָא (§ 39. 2. 2 a).

²⁷ Notice the order—the emphatic אֱלֹהִים put first: it was a god that I saw. אֱלֹהִים a superhuman being or beings: cf. Ps. 8⁶ וַתַּחֲפֹרֶהוּ מֵעַט וַתַּחֲפֹרֶהוּ מֵעַט and thou (Yahweh) *didst make him to lack* (Pi. of חָסַר) *little of the superhuman or divine beings* (not *God*, which makes no sense, as God [Yahweh] is being addressed). In the Samuel passage the word is applied to the shade of Samuel: this would seem to imply that at this time the dead, or at least the great dead, like Samuel, were regarded as superhuman or divine (and perhaps worshipped?).

B.

1 וַיֹּאמֶר אֵלָיָה בְּתִי הִתְלַכְתִּי עִם־הָאִישׁ הַזֶּה אִם תִּשָּׁבִי
 1 עֲמָדִי וַתֹּאמֶר אָחָה אָבִי לֹא² אוֹכֵל לִשְׁבֹּת עִמָּךְ: 2 אָנָּה
 אֶבְרַח³ מִפְּנֵיהָ: 3 הֵאֱתָה בְּנִי אִם־לֹא: 4 מְרִיתֶנּוּ מוֹתֵנִי
 בִּיד־יְהוָה⁴ בְּאַרְצָךְ בָּבֶל בְּשִׁבְתֵּנוּ⁵ וּבְכִינוּ עַל־מִימֶיהָ: 5 נִשְׁבַּעְתִּי
 בְּאִמִּי אִם־תִּבְּאוּן אֶל־מְנוּחָתִי: 6 לֹא־יִמּוּשׁ סֵפֶר הַתּוֹרָה
 הַזֶּה מִפִּיהָ וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת
 כְּכֹל־הַפְּתוּב בּוֹ⁷ וְדִבַּרְתָּ⁸ בּוֹ לְבָנֶיהָ אַחֲרֶיהָ בְּשִׁבְתָּהּ⁹ בְּבִיתָהּ
 וּבְלִכְתָּהּ בְּדֶרֶךְ: 7 לֹא¹¹ יִיעַף אֱלֹהִים וְלֹא יִיגַע אִם תִּאֲמִינוּ
 בּוֹ אִידֵּה תֹאמְרוּ נִסְתָּרָה דְרָכֵי מַאֲלָהִי: כִּי¹² זָכַר כִּי עָפַר
 אֶתְחַנּוּ¹³ וְכֹחַ הוּא¹⁴ נָתַן¹⁵ לִיגַע¹⁶ אֲשֶׁר יִבְטַח בּוֹ:

¹ On עָמִי or אֲתִי (*Grammar*, p. 142, footnote 1). Both אַתָּה and עִמָּךְ are used with יָשָׁב; cf. Gen. 29¹⁹ שָׁכַח עִמָּדִי, I Sam 22²³ שָׁכַח אֲתִי abide with me (שָׁכַח emphatic form of imper. יָשָׁב, § 23. 2).

² Impf. Qal of יָבֵל (*Grammar*, p. 152. 2. 5). יָבֵל is usually followed by ל (see Note 6 of Exercise 22 B, Note 10 of Exercise 45 C; but see Num. 22³⁸ quoted in Note 3 of Exercise 44 B).

³ In Ps. 139⁷ the last two words are transposed, doubtless simply for the sake of varying the more customary order of the first clause
אֲנִי אֵלֶּךְ מְרוֹחֶד.

⁴ The absolute בְּאֶרֶץ might seem more natural, as a pure apposition. But Hebrew prefers to say "the land of Egypt, Canaan," etc.; *i.e.* the construct may sometimes express apposition with the following word: cf. 1 Sam. 28⁷ אִשָּׁת בַּעֲלַת-אוֹב a woman, possessor of a soothsaying spirit (see Note 7 of Exercise 48 A).

⁵ "The construction of the infinitive with a preposition is almost always continued in the further course of the narrative by means of the *finite verb*, *i.e.* by an independent sentence, not by a co-ordinate infinitive" (G.K. § 114 r). The tense of the second vb. takes the sequence which it would take if the first vb. were finite: *e.g.* Gen. 39¹⁸ and it came to pass וָאֶקְרָא קוֹלִי בְּהִרְיָמִי as I lifted up my voice and cried (exactly = וָאֶקְרָא קוֹלִי הִרְיַמְתִּי קוֹלִי: Hiph. of רוּם); so 2 Kings 18²² עַד-אֲשֶׁר אָבוֹא = עַד-בֹּאִי וְלָקַחְתִּי אֹתְכֶם until I (shall) come and take you (= עַד-רָדְפֹו אָחִיו וְשָׁחַת רַחֲמָיו (on account of his pursuing, *i.e.*) because he pursued his brother and destroyed his compassion (the waw consec. with the pf.—Pi'el—implies a preceding *impf.* in the frequentative sense; cf. § 46. III., יָרַדָּה repeatedly pursued). The latter construction has been followed in the translated sentence—"when we used to sit and weep" בִּי נִשָּׁב וּבְכִינוּ (or בְּאֲשֶׁר). If the sitting and weeping referred to a single occasion, we should write בָּשִׁבְתִּנִּי וּנְבַכָּה.

⁶ The form הָ with the so-called *nûn paragogicum* (cf. Ps. 95¹¹ יִבְאֵהָ) is occasionally found. "It usually expresses marked emphasis," and it bears the tone; hence not יִבְאֵהָ (though, of course, we write יִבְאֵהָ). It is found with the 2nd and 3rd plu. masc.; also, but seldom, with the 2nd sing. fem. (יִ). In pause the preceding vowel is lengthened, *e.g.* Exod. 15¹⁴ יִרְגְּזוּן they tremble.

⁷ Waw consec. with pf. after the preceding *impf.* following לָמַעַן.

⁸ For ב in the sense of *about*, *concerning*, after דָּבַר (Pi.), cf. Deut. 3²⁶ 6⁷ 11¹⁹, 1 Sam. 19⁸. More commonly the object *about* which one speaks is indicated by עַל. See Note 13 of Exercise 41 A.

⁹ In Deut. 6⁷ 11¹⁹ this is written as בְּבִיתֶךָ. The accent over the last consonant is the *pashṭâ*, a so-called *post-positive* accent, *i.e.* one placed over or under the last consonant of a word (as the *pre-positive* accents are placed over or under the first). Occasionally (as here) a pausal change occurs in connexion with this accent, like the change chiefly

associated with *sillûq* and *athnâh* (G.K. § 29 *i*). "If the word in question has the tone on the penultima, *phashlâ* is placed over it also: e.g. Gen. 1² תָּהוּ " (G.K., p. 60, footnote 1).

¹⁰ See Note 3 in section A of this Exercise.

¹¹ *Never* is suggested by the impf.—not at any time.

¹² In Ps. 103¹⁴ this appears as זָכֹר, which may be regarded as the pass. ptc. Qal (*he bethinketh him, or is reminded*); or with Gesenius-Kautzsch (§ 50 *f*) as another form of word (not to be confused with the pass. ptc.), sometimes found with intransitive vbs., to denote an inherent quality; cf. עָצוּם *strong*; Ps. 112⁷ בְּטוּחַ *trustful*. The Septuagint, however, took it as imperat. μνήσθητι (= זָכֹר) *remember*. In view of the יָדַע in the first clause, Briggs proposes to read the simple pf. זָכַר *he remembers*.

¹³ For this order (object first) with the ptc., cf. Jud. 9⁸⁶ אֵת צֵל הַהָרִים אַתָּה רֹאֶה בְּאֲנָשִׁים *the shadow of the mountains thou seest as men*; cf. Gen. 16⁸, Isa. 1⁷, Gen. 37¹⁶ מִבְּקֵשׁ אֶת־אֲחֵי אֲנֹכִי *my brothers I am seeking*.

¹⁴ *Evermore* is suggested by the ptc.; cf. Ps. 1⁶ בִּי־יִדְעֶה יְהוָה דֶּרֶךְ צְדִיקִים *for Yahweh careth evermore for the way of the righteous*.

¹⁵ With such words (cf. דָּל *weak*, עָנִי *afflicted*, פֶּהַר *poor*) the sing. (so Isa. 40²⁹) and the plur. are both found—the sing. perhaps more frequently: cf. the recurring phrase *the sojourner, the fatherless, and the widow* (Deut. 14²⁹, etc.).

¹⁶ אֲשֶׁר might be omitted. In prose, after an indeterminate substantive, and in poetry also after a determinate substantive, אֲשֶׁר is not seldom omitted. E.g. Gen. 15¹³ בְּאֶרֶץ לֹא לָהֶם *in a land (which) is not theirs*; Ps. 34⁹ אֲשֶׁר הִנָּבֵר יַחְסֶה־בּוֹ *(O the happinesses of=) happy is the man (that) takes refuge in him*. This omission is equally possible whether the English relative which would introduce such a clause be subj. or obj. In the illustrations given, it is subj., in Isa. 42¹⁶ it is obj.—יָדְעוּ בְּדֶרֶךְ לֹא יָדְעוּ *in a way (which) they know not*. (Note here the pausal effect of the accent *zageph qaton*; see Note 22 of Exercise 34 A, and Note 8 of Exercise 43 B.) Sometimes the retrospective pronoun is expressed, e.g. as pronom. suffix to vb., cf. Deut. 32¹⁷ אֱלֹהִים לֹא יָדְעוּם *gods (whom) they knew not*. For other illustrations of omission of אֲשֶׁר see sentence 7 of Exercise 19 B, sentence 13 of Exercise 20 A, and sentence 6 of Exercise 38 B.

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